



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

His Tomb.

Chapel at Castres.



A man after God's own heart

Arthur Calvet

93-485

Q-12



2.572

2. 100
100
100

A MAN AFTER GOD'S OWN HEART



His Tomb.



The Chapel at Castres.



LE MAZEL.

Where Father Paul Gin hac was born, May 31, 1824.

A MAN AFTER GOD'S OWN HEART

LIFE OF
FATHER PAUL GINHAC, S.J.

FROM THE FRENCH OF
ARTHUR CALVET, S.J.

TRANSLATED BY
WILLIAM DOYLE, S.J.

"Mihi vivere Christus est."—*Phil. i. 21*
(For to me, to live is Christ)

NEW YORK, CINCINNATI, CHICAGO
BENZIGER BROTHERS
PRINTERS TO THE | PUBLISHERS OF
HOLY APOSTOLIC SEE | BENZIGER'S MAGAZINE
1914

Testificor opus cui titulus "The Life of
Father Ginhac, S.J.," a P. Gulielmo Doyle,
sacerdote Societatis Jesu editum, a deputatis
censoribus rite esse recognitum et approbatum.

T. V. NOLAN, S.J.,
PRAEF. PROV. HIB.

October 24, 1913.

Nihil Obstat.

HENRICUS S. BOWDEN,
CENSOR DEPUTATUS.

Imprimatur.

EDM. CAN. SURMONT,
VICARIUS GENERALIS.

WESTMONASTERII,
Die 30 Januarii, 1914.

MCS 1-1016

H
G 492
C 16

108305

FOREWORD

THE publication of the fifth French edition of the *Life of Father Paul Ginhac, S.J.*, suggested the making known to a still wider circle of readers the heroic virtue and sanctity of one who has been justly called "The Man after God's own Heart—a Model for Priests."

Master of Novices, and Superior of the Tertian Fathers, in the novitiates of the Society of Jesus for forty years, Father Ginhac had few opportunities of attracting the attention of a world which is quickly won by the charm of holiness. He died as he lived, generously fighting the hard battle of self-conquest to the end, but practically unknown even in his native land of France, except to the numerous communities of priests and nuns whom the silent preaching of his example had urged along the path of perfection more powerfully than his burning words.

Death, however, seemed to lift the veil which had so long concealed this hidden saint, and God glorified His Servant. An immediate demand was made for the publication of his *Life*, which in a few years has already run through five French editions, amounting to ten thousand copies.

Translations have also been issued in German, Italian, Spanish, Flemish, Dutch and Chinese.

Numerous and striking miraculous favours have been obtained through his intercession, or by the application of his relics; written testimonies of over six hundred such favours, attributed to his power with Almighty God, are in the hands of the Vice-Postulator of his Cause.

Saints, like poets, are supposed to be born, not made, but Father Paul Ginhac was a striking exception to this rule. The following pages will show that his sanctity was no

gratuitous gift from God, but laboriously hewn out of the rough, coarse block of our corrupt human nature.

From the day when the great crucifix of the Cathedral of Mende gave him the "look" which changed his heart, Paul Gin hac, the young, dashing, pleasure-loving man of the world, put before him as his one ideal "to know Jesus Christ, and Him crucified," his sole ambition to reach the heights of sanctity. It was a long, desperate struggle for fifty-three years. What it cost him the Heavenly Master only knows; but when at last, on January 10, 1895, the wearied soldier laid down his arms at the feet of his Divine King, one who knew him well could write: "I can say with truth that I have met one saint at least in my life, a living saint, whose sanctity made the holiness of everyone else seem nothing; a man with only the appearance of humanity, who in every respect fulfilled all that I had ever read about the greatest saints placed by the Church on our altars."

The editor is deeply indebted to a religious of the Good Shepherd Community at Cork for much valuable assistance in the translation of this Life.

EASTER, 1914.

EPISCOPAL APPROBATIONS

HIS EMINENCE CARDINAL VICO, APOSTOLIC NUNCIO
AT MADRID.

" . . . This Man of God is a perfect model of holiness for priests, for religious, and for the faithful as well. To all alike he says, with the Apostle: ' Be ye imitators of me as I am of Christ.' "

HIS EMINENCE CARDINAL PERRAUD, BISHOP OF AUTUN.

" . . . In publishing the *Life* of Father Paul Gin hac, you have rendered an immense service to all priests who take the sacred obligations of their office seriously to heart, and who wish to be able to nourish the life of grace in the souls of those with whom their ministry brings them in contact."

HIS EMINENCE CARDINAL LANGÉNIEUX, ARCHBISHOP OF
REIMS.

" . . . Our religious will learn that true perfection consists, above all, in victory over self and union with God. . . . It will be a great consolation to them, also, to see from these pages the immense good one religious could effect, who had nothing to rely on except the power and influence of personal holiness."

HIS EMINENCE CARDINAL RICHARD, ARCHBISHOP OF
PARIS.

" . . . May the Christians of to-day, so impregnated with the modern spirit of materialism, so easily terrified by the sacrifices which the supernatural life calls for, learn

from the example of Father Ginhac to free themselves by degrees from the slavery of this world, and labour earnestly at their sanctification."

HIS EMINENCE CARDINAL GOOSSENS, ARCHBISHOP OF
MALINES.

" . . . Accept my warmest congratulations and thanks for the *Life* of Father Paul Ginhac, with my sincere wish that this beautiful and edifying book may have a large circulation."

HIS EMINENCE CARDINAL CABRIÈRES, BISHOP OF
MONTPELLIER.

" . . . One could not approach him without being at once struck with his holiness and his indomitable energy. Even strangers, meeting him for the first time, exclaimed: ' Who is that man who resembles Jesus Christ so much ? ' "

HIS EMINENCE CARDINAL ANDRIEU, BISHOP OF
BORDEAUX.

" . . . I can assert without hesitation that Father Paul Ginhac was one of the most supernatural men of our day. He was not one of those contemplatives always in ecstasy, in whom the Divine seems to have absorbed all that was human. Nature was still vigorous in him, but at all times, and in no matter what occupation, perfectly submissive to the Divine King, acting only through Him, with Him, and in Him."

MGR. BONNEFOY, ARCHBISHOP OF AIX.

" . . . What a man ! What a soldier of the Crucified King ! What a lovable saint ! In reading his *Life*, I could not help thinking what a grace it is for the Society of Jesus to possess men of this stamp, and how clearly such lives explain the hatred of the wicked for the Jesuits."

MGR. BARTHE, ARCHBISHOP OF TRICHINOPOLY.

" . . . When God recalls to my mind the memory of Father Ginhac, I feel as if I had received the cut of a whip, stirring me up to advance more rapidly along the path of perfection."

MGR. CAZET, VICAR APOSTOLIC OF TANANARIVE,
MADAGASCAR.

" . . . While reading your *Life*, I have asked myself what more is necessary for the canonization of any man? Completely dead to self, living only for God through pure love—what saint ever did more?"

MGR. RICARD, BISHOP OF ANGOULÊME.

" . . . May the saintly Father Ginhac take under his protection, bless, and establish everywhere, days of Monthly Recollection for our priests, which he had so much at heart during life. From them we shall draw, especially in these days of trial, our strength and courage."

MGR. DE PÉLACOT, BISHOP OF TROYES.

" . . . No one can read this book without feeling an ardent desire to grow in holiness, and, after the example of Paul Ginhac, to 'Give oneself entirely to the good God.' . . . Father Ginhac will always be the *living model of the priest* and the religious, another Jesus Christ, the supernaturalized man having no other life than that of Christ Himself, filling every heart with the determination to become a saint, as he did."

MGR. GÉLY, BISHOP OF MENDE.

" . . . I should like to see this book in the hands of every man who doubts, hesitates, or asks, 'Is God still with us?' I should like, above all, to see it known and read by every priest and religious in my diocese, for they could not find a more trustworthy guide in the spiritual life than Father Ginhac, nor higher examples of perfection to reproduce in their own lives."

Letters of approbation also from—

CARDINAL COULLIÉ, ARCHBISHOP OF LYONS.
CARDINAL AMETTE, ARCHBISHOP OF PARIS.
CARDINAL LUÇON, ARCHBISHOP OF REIMS.
CARDINAL MERCIER, ARCHBISHOP OF MALINES.
CARDINAL DUBILLARD, BISHOP OF CHAMBÉRY.
MGR. MURUA, ARCHBISHOP OF BURGOS.
MGR. DUBOURG, ARCHBISHOP OF RENNES.
MGR. GERMAIN, ARCHBISHOP OF TOULOUSE.
MGR. MIGNOT, ARCHBISHOP OF ALBI.
MGR. JAUFFREY, BISHOP OF BAYONNE.
MGR. GOUX, BISHOP OF VERSAILLES.
MGR. RUTTEN, BISHOP OF LIÈGE.
MGR. BONNET, BISHOP OF VIVIERS.
MGR. GILBERT, BISHOP OF ARSINOÉ.
MGR. GUILLOIS, BISHOP OF PUY.
MGR. DÉNÉCHAU, BISHOP OF TULLE.
MGR. DELAMAIRE, BISHOP OF PÉRIGUEUX.
MGR. DELANNOY, BISHOP OF AIRE.
MGR. ROUGERIE, BISHOP OF PAMIER.
MGR. RUMEAU, BISHOP OF ANGERS.
MGR. RENOUARD, BISHOP OF LIMOGES.
MGR. FIARD, BISHOP OF MONTAUBAN.
MGR. CARSELADE-DU-PONT, BISHOP OF PERPI-
NAN.
MGR. TOUZET, BISHOP OF AIRE.
MGR. DE LIGONNÈS, BISHOP OF RODEZ.
MGR. LEITE, BISHOP OF VASCONCELLOS.
MGR. WILLIBROD, BISHOP OF METZ.
MGR. KORUN, BISHOP OF TREVES.

CONTENTS

| | PAGE |
|--|---------------|
| FOREWORD - - - - - | v |
| EPISCOPAL APPROBATIONS - - - - - | vii |
| CHAPTER | |
| I. CHILDHOOD AND YOUTH (1824-1843) - - - | 1 |
| I. FAMILY: SERVERETTE; ANCESTORS; RELATIVES - | 1 |
| II. LE MAZEL: BIRTH OF PAUL; ANTHONY GINHAC AND CLARE MONICA FABRE; EARLY EDUCATION - | 5 |
| III. THE STRUGGLE: THE COLLEGE OF MENDE; SEMIN- ARY OF CHIRAC AND MENDE - - - | 7 |
| IV. VOCATION: LAST STRUGGLE; A MOTHER'S INFLU- ENCE; THE MISSION CROSS; WONDERFUL CON- VERSION - - - - - | 13 |
| II. RELIGIOUS FORMATION (1843-1855) - - - | 19 |
| I. THE NOVITIATE: BROTHER PAUL'S FERVOUR - | 19 |
| II. THE ORPHANAGE OF BEN-AKNOUN; MORTIFICATION; ZEAL; DIVINE FAVOUR - - - - - | 23 |
| III. THE SCHOLASTICATE: VALS IN 1848; VIRTUES OF THE STUDENT - - - - - | 30 |
| IV. PRIESTHOOD: FATHER PAUL A CATECHIST; SOCIUS OF THE MASTER OF NOVICES; VISIT TO LE MAZEL - - - - - | 33 |
| III. THIRD YEAR OF PROBATION (1858-1859) - - - | 39 |
| I. AFTER ORDINATION: FATHER PAUL SPIRITUAL FATHER AND MASTER OF NOVICES; FATHER DE VILLEFORT AT VALS - - - - - | 39 |
| II. NOTRE DAME DE LIESSE: LONG RETREAT; STRUGGLE AGAINST DEFECTS; INTERIOR LIFE; ANNUAL RETREAT - - - - - | 43 |
| IV. THE NOVITIATE OF VALS (1855-1860) - - - | 54 |
| I. WORK OF SANCTIFICATION; DISPOSITIONS OF SOUL; THE NOVICES' ADMIRATION; THE MASTER OF NOVICES AS PAINTED BY HIMSELF; IMPRESSIONS OF A NOVICE AND A TERTIAN FATHER - - - | 54 |

| CHAPTER | PAGE |
|--|------|
| IV. THE NOVITIATE OF VALS (1855-1860)— <i>continued</i> | |
| II. PROFESSION: FEAST OF OUR LADY'S ASSUMPTION; SENTIMENTS OF THE NEWLY PROFESSED; TRUST- WORTHY TESTIMONIES - - - - | 64 |
| V. TOULOUSE—FATHER GINHAC, RECTOR (1860-1869) - | 72 |
| I. RUE DES FLEURS: A NEW CROSS; IDEAL SUPERIOR | 72 |
| II. EDIFICATION: DIFFERENT TESTIMONIES - - | 79 |
| III. OBSERVANCE OF RULE - - - - | 83 |
| IV. ADMINISTRATION: SOLICITUDE FOR SPIRITUAL THINGS; CONFIDENCE IN GOD FOR TEMPORAL THINGS; CARE IN DETAILS AND BROADMINDED- NESS - - - - | 85 |
| V. PATERNAL AND SINCERE AFFECTION; CONDESCEN- SION; FATHER DUBUISSON - - - - | 90 |
| VI. TOULOUSE—WORKS OF ZEAL (1860-1869) - - | 95 |
| I. APOSTOLIC ACTION: HIDDEN YET POWERFUL; SUPERNATURAL LIGHT; EDIFICATION; THE EX- ERCISES - - - - | 95 |
| II. SOCIETY OF MARIE-RÉPARATRICE: FATHER STUDER; MOTHER MARY OF JESUS; THE WORK OF THE CON- STITUTIONS; DIRECTION; FAITHFUL DEVOTED- NESS - - - - | 97 |
| III. SOCIETY OF MARIE-AUXILIATRICE: MOTHER MARY TERESA DE SOUBIRAN AT CASTELNAUDARY; AT TOULOUSE; VALUABLE HELP; CONSTITUTIONS APPROVED BY PIUS IX.; CALVARY; HEROIC RESIGNATION; REWARD - - - - | 102 |
| IV. WORK OF THE MINISTRY; RETREAT AT THE TRAP- PIST MONASTERY OF OUR LADY OF THE DESERT - | 108 |
| VII. TOULOUSE—MASTER OF NOVICES (1860-1869) - - | 110 |
| I. SPIRIT OF PRAYER: METHOD; PRACTICAL FRUIT OBTAINED; SPECIAL RECOMMENDATION - - | 110 |
| II. FORMATION OF THE NOVICES: POWER OF EXAMPLE; THE ART OF INSTRUCTING, CONSOLING, CORRECT- ING - - - - | 114 |
| III. THE NOVICES FROM ARAGON AT SAINTE-MARIE-DES- CHAMPS: ARRIVAL OF THE EXILES; DEVOTEDNESS OF THE RECTOR; BROTHERLY RELATIONS - | 120 |
| IV. JOURNEY TO ROME: THE HOLY CITY; SAINT STANIS- LAUS, PATRON OF THE NOVICES; PIUS IX. - | 122 |
| V. LAST YEAR: FATHER LOUIS D'AUDIFFRET'S RECÔL- LECTIONS; A NOVICE'S NOTES; DEPARTURE - | 127 |

CONTENTS

xiii

| CHAPTER | PAGE |
|--|----------------|
| VIII. CASTRES—THE APOSTLE (1869-1877) | 137 |
| I. THIRD YEAR OF PROBATION: DIFFICULTIES; BLESS- ING OF THE SACRED HEART; LETTER TO SISTER MARY PHILOMENA; RELIGIOUS AND PATRIOTIC TROUBLES | 137 |
| II. CARMEL OF TOURS: MOTHER TERESA OF ST. JOSEPH; MADAME D'AUSSAC DE SAINT-PALAIS, AT CASTRES AND AT TOURS; DEVOTEDNESS OF FATHER PAUL; COLLEGE OF ST. GREGORY; TWO RETRATS AT CARMEL; DOCTRINE; EDIFICATION | 142 |
| III. WORK AT CASTRES: GENERAL DE SONIS; LETTERS; THE POOR; DISINTERESTEDNESS; DEVOTEDNESS TOWARDS ALL, BUT ESPECIALLY TOWARDS PRIESTS. | 151 |
| IX. CASTRES—THE FATHER INSTRUCTOR (1869-1877) | 160 |
| I. FORMATION OF THE TERTIANS: DOCTRINE; DEVO- TIONS; CONSECRATION TO THE SACRED HEART; THE HOLY ANGELS; ST. IGNATIUS | 160 |
| II. ELOQUENCE OF EXAMPLE: TESTIMONIES OF THE TERTIANS, OF THE FATHERS OF THE RESIDENCE | 165 |
| III. SOLICITUDE FOR THE LAY BROTHERS: DIRECTION; OBSERVATIONS; MATERNAL THOUGHTFULNESS | 174 |
| IV. FAMILY MOURNING: AFFECTION FOR HIS FAMILY; CONSOLATION GIVEN; FATHER PAUL'S LETTERS TO HIS SISTER EUGÉNIE, AND HIS BROTHER VICTOR | 178 |
| X. PARAY-LE-MONIAL (1877-1880) | 192 |
| I. APOSTLE AND DISCIPLE OF THE SACRED HEART; FERVENT RETREAT; MISSION CONFIDED TO THE SOCIETY | 192 |
| II. WAY OF THE CROSS: HEROIC VIRTUE; PURGATORY OF THE SOUL | 197 |
| III. THE IDEAL FATHER INSTRUCTOR: PRAYER, CHARITY, ABNEGATION; DIARY OF A TERTIAN FATHER | 202 |
| IV. ELOQUENCE OF HEART: CONFERENCES; TOUCHING RECOLLECTIONS | 212 |
| V. APOSTOLATE: RETREAT AT AUTUN; ADVICE TO A PRIEST; RELIGIOUS COMMUNITIES | 216 |
| VI. LIFE OF FAITH IN TRIAL: CHRONICLES OF PARAY; THE EXPULSION OF JUNE 29, 1880; STAY AT THE ORPHANAGE | 220 |

| CHAPTER | PAGE |
|--|------|
| XI. MOURVILLES—YEARS OF SOLITUDE (1880-1890) - | 229 |
| I. A REFUGE AFTER THE STORM: THE CHÂTEAU OF MOURVILLES; INSTALLATION; CALM IN SPITE OF THREATS; GENERAL DE SONIS - | 229 |
| II. PRIVATE LIFE AT MOURVILLES: THE FATHER INSTRUCTOR'S DAY; GUESTS; RECREATION; ADMIRABLE PATIENCE - | 233 |
| III. POWER OF HOLINESS: PILGRIMS TO MOURVILLES; FATHER FRANCIS MARY CLAUSADE; EXTERIOR RELATIONS; JOURNEY TO ROME; CORRESPONDENCE - | 238 |
| IV. RELIGIOUS FRIENDSHIP: FATHERS M. BOUIX, A. CARAYON, E. DE GUILHERMY; CONSOLATIONS IN TRIALS; LOVE FOR THE SOCIETY AND HOLY CHURCH | 241 |
| XII. MOURVILLES—THE EXERCISES OF ST. IGNATIUS - | 246 |
| I. AN APOSTLE'S HOLIDAY: THE EXERCISES AT UCLÈS; WONDERFUL EFFECTS - | 246 |
| II. THE EXERCISES IN RELIGIOUS COMMUNITIES; VARIETY; EFFICACY; TWO RETREATS IN A CARMELITE CONVENT AT PARIS; SOCIETY OF THE HELPERS OF THE HOLY SOULS; RECOLLECTIONS | 250 |
| III. EDIFYING TRAITS: UNION WITH GOD; VIGILS; MORTIFICATION; CONDESCENSION; PATIENCE; CHARITY; FERVOUR - | 257 |
| IV. THE EXERCISES IN THE SOCIETY OF JESUS: METHOD; HIGH VIEWS; MEDITATIONS - | 262 |
| V. THE MAN OF THE EXERCISES: DURING RETREATS; IN THE COURSE OF HIS LIFE - | 269 |
| XIII. MOURVILLES—FATHER GINHAC AS DIRECTOR OF SOULS | 272 |
| I. SPIRITUAL DOCTRINE: FATHER BOUISSOU; ELEVATED AND PRACTICAL TEACHING; PRINCIPLES OF SPIRITUALITY - | 272 |
| II. DIRECTION: RESERVE AND PRUDENCE; RESPECT FOR THE WORK OF GOD; CONTEMPLATION - | 279 |
| III. PORTRAIT OF THE HOLY DIRECTOR: RELIGIOUS VIRTUES; THIRD DEGREE OF HUMILITY; FATHERLY KINDNESS - | 285 |
| IV. DEPARTURE FROM MOURVILLES - | 292 |
| XIV. CASTRES—LAST YEARS (1890-1895) - | 294 |
| I. APOSTOLATE: WORK AT CASTRES; RETREAT AT MENDE; AT MARVEJOLS; AT NOTRE-DAME-DE-LA-DRÈCHE - | 294 |

CONTENTS

XV

CHAPTER

PAGE

XIV. CASTRES—LAST YEARS (1890-1895)—*continued*

| | |
|---|-----|
| II. CORRESPONDENCE: RESERVE; CONSTANT SOLICITUDE; FIRMNESS AND GENTLENESS; PRACTICAL DIRECTION; SIMPLICITY; DEVOTEDNESS - | 300 |
| III. POWER OF INTERCESSION: FAVOURS OBTAINED - | 305 |
| IV. FIFTY YEARS OF RELIGIOUS LIFE - | 310 |
| V. THE SAINTLY INSTRUCTOR: INFIRMITIES OF OLD AGE; POSSESSION OF EVERY RELIGIOUS VIRTUE; TESTIMONY OF HIS LAST DISCIPLES; EXQUISITE CHARITY - | 312 |

XV. CASTRES—DEATH OF THE SERVANT OF GOD (1895) - 317

| | |
|--|-----|
| I. "ESTOTE PARATI": THOUGHT OF DEATH; FEAR AND CONFIDENCE; PREPARATION; VOW OF CONTINUAL IMMOLATION; PRAYER - | 317 |
| II. LAST STRUGGLE: RETREAT AT PARIS; AT UCLÈS; FIRST ATTACKS OF ILLNESS; THE LONG RETREAT; GREAT UNEASINESS; CARE ACCEPTED THROUGH OBEDIENCE; PIETY AND CHARITY IN DELIRIUM; DEATH OF FATHER ISSOULIER; EXTREME UNCTION; THE LAST BREATH; SORROW AND VENERATION OF THE FAITHFUL; FUNERAL - | 321 |
| III. REPUTATION FOR HOLINESS: SENTIMENTS OF THE FAITHFUL, OF THE FATHER PROVINCIAL AND FATHER GENERAL; FATHER PAUL PROPOSED AS MODEL; SUPERNATURAL INFLUENCE OF HIS BIOGRAPHY - | 334 |
| IV. HUMILITY GLORIFIED; TRANSLATION OF THE REMAINS; FAVOURS OBTAINED FOR BODY AND SOUL - | 338 |
| V. THE ORDINARY PROCESS OF INFORMATION: FIRST STEPS; HOPE OF SUCCESS - | 351 |

APPENDICES: - - - - -

| | |
|---|-----|
| I. NOTES OF A RETREAT AT NOTRE-DAME DE LIESSE - | 355 |
| II. NOTES OF INSTRUCTIONS - | 360 |
| III. SUPERNATURAL GIFTS DURING LIFE - | 365 |
| IV. FAVOURS OBTAINED AFTER DEATH - | 368 |
| PRAYER FOR A NOVENA - | 380 |

ILLUSTRATIONS

| | PAGE- |
|---|---------------------|
| LE MAZEL, THE CHAPEL AT CASTRES: TOMB OF FATHER GINHAC | <i>Frontispiece</i> |
| THE GREAT CRUCIFIX. (IN THE CATHEDRAL OF MENDE) | - 15 |
| FATHER PAUL GINHAC. (PORTRAIT BY M. CAZOTTES) | - 110 |
| FATHER PAUL GINHAC. (PAINTING BY M. L'ABBÉ M. JOURNIAC) | 192 |
| FATHER PAUL GINHAC. (AFTER A SKETCH OF FATHER LAFAYE) | 289 |
| FATHER PAUL GINHAC ON HIS DEATH-BED | - 339 |

DECLARATION.

In conformity with the Decree of Pope Urban VIII., the Author wishes to declare that in the following *Life* the words " saint " and " miracle " are employed in a purely human sense, with no intention of anticipating the judgment of the Church.

A MAN AFTER GOD'S OWN HEART

CHAPTER I

CHILDHOOD—YOUTH (1824–1843)

I. FAMILY

PETER PAUL HIPPOLYTE GINHAC was born at Le Mazel, not far from Serverette, in the South of France.

Serverette is a little market-town of about eight hundred souls, situated on the road from Mende to St. Chély. An old priest of this parish, Canon Michel, wrote on May 10, 1879: "Our holy faith has been wonderfully preserved in this little country place. Even in our own days, its inhabitants led a retired life, all engaged in weaving, which industry amply provided them with necessaries. There was no such thing as emigration. The children grew up under the eyes of their parents, knowing no other feasts than those of our holy religion. How happy I felt when the neighbouring hills resounded with their pious hymns, and they scarcely knew how to sing anything else! All crowded to the church at the first tinkle of the bell, and while there they never seemed to weary."

Among the many patriarchal families of the district, the Ginhac family was one of the most remarkable. Situated on the hillside, about a mile from Serverette, there is still to be seen a house, of unassuming appearance it is true, but one which has always been the asylum of religion and piety. It is called Le Mazel, and from it have come many generations of holy priests and nuns.

A pilgrim to Le Mazel gives a more detailed account of the birthplace of the Servant of God. He says: "I left Mende at four o'clock a.m., and about seven, just before Serverette is reached, I came to the footpath which leads to the home of the Ginhacs—Le Mazel. It is a large farmer's dwelling, comprising the owner's quarters, barns, and vast stables. It is situated in a narrow valley, near a little stream called the Trueyre.

"The some hundreds of acres which form the family demesne consist chiefly of meadow-lands and pine-woods; the rest appeared to me very poor and almost uncultivated, as, except heather, there was scarcely anything visible. On one of the slopes leading to the foot of the valley can still be seen the traces of an old walk, planted with ash-trees during the last century, for the use during their holidays of the clerical students of Le Mazel, past, present, and to come.

"Serverette is a charming spot. In order to form an idea of its beauty, in contrast to its austere surroundings, one should wander amid the many paths which traverse the basin of the Trueyre. It is, however, only the river basin which charms, for when one passes farther on there is nothing to be seen but rocky plains, with here and there clumps of pine-trees, or great blocks of stone in the midst of barren fields.

"The little town, which is the capital of the canton, is perched on the eastern slope of the river basin. Overlooking it is a large building, which was once called the Castle, but is now an Ursuline convent. The houses in Serverette are very solidly built with large stones, and apparently no mortar is used. The foundations consist of huge blocks which nothing can shake. Here and there are to be seen the remains of the old city wall, as well as some of the arches of an ancient gate of Serverette.

"Above the southern gate was a statue of Our Lady, which in 1790 was transferred to a chapel built in that year to serve as a meeting-place for the Tertiaries of St. Dominic. The chapel still exists, and while in Serverette I came across

two old women, the only remaining members of the extinct Third Order. One of these daily opens the chapel, and keeps a lamp burning before the ancient and much venerated guardian of the city walls.

"Serverette is Mary's city, and such it intends to remain. On April 29, 1877, a large iron statue of Our Lady, who is represented with bent head and arms extended, was erected on the hill which dominates the town. Three rocks, placed one over the other, serve as a pedestal.

"Like all the other inhabitants of Serverette, the Ginhacs were baptized in St. John's Church, and were buried in its cemetery. The inhabitants of the place told me that the actual Church of Serverette is only the old Castle chapel, which has been enlarged, and that the parish church of the place was the ancient priory church of St. John, adding: 'The Ginhac family used to keep the key of St. John's Church.' Being the only dwellers near it, they naturally became the church's guardians."

When the evil days of the great Revolution began, the house of Le Mazel was a haven of refuge for the proscribed priests, and the place in which the inhabitants secretly had recourse to their ministry.

Madeleine None, Father Paul Ginhac's grandmother, used to say to her grandsons: "Children, you may pray in every corner of this house, because there is not one in which the Sacraments have not been administered."

"During the Revolution," says M. Augustine Charbonnel, "the Ginhacs had always some priests hidden in their house. Victor (Paul's father) often told me of it, and he said that he alone knew the hiding-hole. More than once Mass was said in one of the stables. My mother, Felicitas Ginhac, told me that a Revolutionary once seized her by the throat in order to make her reveal the priests' hiding-place, or tell whether any were at Le Mazel."

A refuge for the proscribed, Le Mazel was also a nursery for clerics. Canon Vincent, brother to M. Augustine Charbonnel, says that he knew four of the Ginhac family who were exemplary priests—Marcellinus and Stephen, brothers

of Paul's grandfather, and also the latter's two sons, Vincent and Timothy.

"The one I knew best," he says, "was his grand-uncle Stephen, who was first curate at Mende and then parish priest of Frayssinet. He was a man of great virtue, but rather original. He had a marked predilection for hardened sinners, and when one of these tardy arrivals came to him, the old man would say aloud: 'Ginhac, pick this bone!' When I was a seminarist I used to visit him at Frayssinet, and I often admired his fidelity to his spiritual exercises. Before midday he would bring me to the church for the examination of conscience, and he was quite as exact about his meditation—in fact, it was said that he used to rise at night to pray. I observed, however, that he was scrupulous, for during Mass he would sometimes stamp his foot on the ground, or become agitated, and he would say: 'Get away with you! What do you want? What do you want?'

"He was much beloved both by the Catholics and Protestants of Frayssinet. All that he had he gave to the poor. When he had reached the age of eighty-three he asked his Bishop, Mgr. de la Brunière, for permission to retire to Aiguebelle. The Bishop, on hearing of the good old man's resolve, begged him to remain with his flock, but he replied: 'I have worked long enough for others, I wish now to do something for myself.' Stephen Gin hac was very tall, and of a most venerable appearance. All the old people of Mende still remember this grand type of priest.

"I also knew his uncle Augustine, who, for lack of sufficient talents, had been obliged to interrupt his classical studies. He was a man of great common-sense and virtue. His life at Le Mazel was one of continual labour and prayer. Any work which was distasteful to others, he did. On Sundays, when the Offices of the Church were ended, he would come back home, and, taking his beads or a book, would retire to some lonely spot, there to read, pray, and meditate. His whole life was given to God and to His work.

"Paul's grandmother, Madeleine None, whom I also knew, had all the virtues of a saint."

Piety, faith, and courage, were hereditary at Le Mazel. Its inmates enjoyed such a reputation for virtue that one of their friends used to say: "Heaven is paved with saints of the Ginhac family!"

Monica Fabre, Paul's mother, came of a race equally blessed by God. Both sides of his family had been fruitful in vigorous branches, which adorned the world, the cloister, and the altar. As a child, therefore, Paul had many striking examples of holiness before his eyes, and into his beautiful soul were poured choice blessings, merited by generations of profoundly Christian ancestors.

II. LE MAZEL

John Anthony and Clare Monica preserved intact the noble traditions of their patriarchal families. They had twelve children, of whom Paul was the seventh. He was born on the last day of Mary's month, during the Octave of the Ascension, May 31, 1824, and on the same day he was baptized by the names of Peter Paul Hippolyte. His parents gave five of their children to God. One of these, a young curate in the Diocese of Mende, was struck down in the flower of his age; two daughters died almost immediately after profession in the Trappistine Convent of Maubec; another of Paul's sisters entered the Order of the Visitation; only one child, Victor, remained in the world, where he carefully cherished the precious inheritance of faith and virtue left to him by his ancestors. The father of eight children, he had the happiness of seeing three of his daughters consecrate themselves to God in the Order of St. Ursula, and one of his sons ascend the altar steps.

Paul's father, John Anthony, was a simple, honest man, and a good Catholic. His home is thus described by an old servant: "I worked at Le Mazel for fifteen years, so that I saw and heard all that went on. There were no quarrels or disputes among the children, and the father, who was

very kind to us all, worked hard. Every evening he taught us the Catechism, and twice every day we were called for prayers. Before supper, we usually said the rosary, and after supper we had prayers, which were recited by one of the family. Then a book was read, and none of us dared to leave till all was finished. Such has always been the custom in that house."

A Visitation Nun of Marvejols writes that, when she was quite young, she used to hide in a corner of the church in order to see M. Gin hac pray. His respectful attitude struck her with admiration.

Clare Monica gave good example in everything, and watched carefully over her children and servants. The old people say that she was very liberal towards the poor, and that she loved to welcome them to her house. Nearly every night one of them would sleep in her barn, after having received a substantial supper.

She privately gave them food, which she often secretly took with her to Serverette for them, so as to avoid notice. Another old servant says: "I went to Le Mazel as shepherd in 1814. Monica, then quite young, showed her mother-in-law the greatest respect. Never did I see her in anger, and this meekness was not indolence, because naturally she was very active. Once one of her servants got married, and Monica would not take another in her place, but did all the work herself.

"She always feared to irritate us. She did not command, but begged! When others scolded us, she took our part immediately. In her later years Monica was still the model woman of Serverette, and it is through her that God's blessing has descended on that house."

Canon Michel says: "She passed for a saint in the eyes of the public. She went every Sunday to Holy Communion, and, though not robust, she never hesitated to go in all weathers, fasting and on foot, to the church. Often it was only at High Mass that she could communicate."

The Superior of the Visitation of Marvejols adds: "Monica lived in constant union with God, and so had heroic

strength to endure the many crosses sent to her by Providence."

Formed to a Christian life by the example and lessons of such a mother, Paul's childhood was passed in study or performing the little tasks which in the country are usually confided to children. Like St. Vincent de Paul and Blessed Peter Faber, he will boast of this in his later life. During the long retreat at Liesse we shall hear him say: "'I go fishing,' said St. Peter to the other Apostles who were with him. He did not disdain his first calling, and neither will I hide my origin. In my youth I tended my father's cattle, but God gave me good and Christian parents, for which I daily thank and bless His Divine Providence."

At Le Mazel all the children did as they were commanded. They never uttered a word against father, or mother, or uncle, neither were they to be seen at the inn on Sundays. If, after Mass or Vespers, they chatted to their friends, it was only for a short time, and then went quickly back to Le Mazel, led by their mother, who would not allow any of them to remain behind. When Paul was nine years old, he was considered sufficiently instructed and pious enough to be allowed to make his First Communion. The Divine King of souls was eager to establish His reign in this young soul, which the devil was soon to assault so violently.

III. THE STRUGGLE

When he had attended the school in Serverette for some time, Paul went to live with one of his uncles, who was parish priest of Fontans. From him he received his first lessons in Latin, and he was then sent to the college at Mende, where he arrived in October, 1836, being in his thirteenth year.

According to the usual custom, he took lodgings, and provisions were sent to him from Le Mazel by a carrier. His landlady was an old lady of great virtue—in fact, she was regarded as the model woman of Mende. Nevertheless in these surroundings, so new to him, Paul's virtue was exposed

to dangers from which his mother's watchful care would have shielded him.

At that time the college was under the care of the diocesan clergy. M. l'Abbé Maurin, parish priest of St. Denis, says that under the firm rule of the Abbé Delsieux discipline reigned both in the college and in the boarding-house, which he caused to be frequently visited.

Thus watched over, Paul was for some time faithful to the habits contracted in his home. Unfortunately, however, the zealous director of the college died, and soon all discipline disappeared. The pupils, the greater number of whom were in the different boarding-houses, had complete freedom, and we can easily imagine what these boys became when left to themselves.

The Abbé Maurin of Grandrieu gives an interesting account of Paul's life at this time. "In the fourth and fifth classes," he says, "Paul did not win much success. With his bosom friends he was very free and unrestrained, with others reserved and serious. In spite, however, of the trouble he gave, one could see that he had received a good home-training, and one could also discern in him self-possession, strength of character, and sound judgment.

"It was chiefly at the boarding-house that Paul gave full scope to his exuberant spirits. Woe to Catinette (his landlady) if anything were lacking, or if his dinner was not punctual to the second! He would shout, jump in the air, and pretend to be in a furious temper. Sometimes he would seize the good old octogenarian by the arm, and pretend that he was going to have a dance with her. The poor old soul would get hold of the poker, but all to no use. Her enemy was only to be got rid of by a promise of something sweet for himself and his companions, who witnessed the scene."

However, Paul never went out at night as the others did, but he undertook to make enough noise to deceive Catinette, and lead her to believe that the whole band were safely under her roof! In the midst of all this agitation caused by his rising passions, faith always burned brightly in Paul's

heart. The Abbé Moure, his great friend, says: "At this time neither Paul nor I took the same pleasure in noisy fun as we formerly did. We were both in our sixteenth year, and often, instead of play, we used to take long walks together. One day we came to a very lonely spot, and near an abandoned hut we caught sight of a cherry-tree laden with fruit. After some deliberation we made up our minds to get at the cherries, so I climbed the tree while Paul kept watch. Scarcely, however, had I begun to climb, than stone after stone was hurled at us, and soon the owner of the cherries came on the scene threatening dreadful things. Before very long he saw that he had to do with two very determined youngsters, so thought it safer to retire, while we sat down to enjoy his cherries and laugh at our little adventure. It was very warm. Paul lay back at his ease, chatting and cutting a piece of wood with his penknife. Suddenly he got quite pale, and seemed about to faint. I jumped up and shook him. The weakness soon passed, but not so his emotion. The knife had slipped and cut the skin near his heart. Turning to me, he said very seriously: 'Had I died, where would my soul be now?' I became serious also, and answered: 'If you had died, people would have said that I had killed you.' We took the road back to Mende, after having decided to say nothing either about the cherries or the penknife. Paul and I played many pranks together, but I never heard him utter a word contrary to good morals."

Meanwhile, Paul's conduct was a cause of great uneasiness to his father, and often during his holidays did Monica tenderly reproach her son, and try to reawaken in his soul the habits of piety that she had planted. At the sight of his mother's tears Paul would make generous resolutions, but, alas! they soon were forgotten, once home was left behind.

In 1839 it was decided to send him to the little seminary of Chirac, which his brother Vincent had just left. It was thought that living there as a boarder, and not being able to enjoy the liberty he had so abused, as well as the

new companions and masters and the good discipline he would encounter, would exercise a salutary influence over his conduct. Much was also expected from the encouragement of his sister Eugenie. Born eight years before Paul, she had been sent while still very young to live with her uncle, who was parish priest of Lafage, and she grew up under the stern hand of his servant. Later on the child was sent to the Visitation Convent of Marvejols, and there the yoke of the Lord appeared to her so sweet that she wished to know no other. She was received into the Novitiate when she was twenty years of age, and made her vows on November 27, 1838. This sister was Paul's second mother, and the day came when he said to her: "To you I owe all my happiness."

Marvejols is about two miles from Chirac, and his parents thought that from time to time Paul would visit his sister, and by degrees fall under the spell of her virtue; but in this their hopes were disappointed. The first time that he saw his sister he complained of the slavery to which he had been reduced, and, moreover, declared that he could not endure it. "I am stifled between those walls," he said. At other times he found fault with the food. "It is frightful! We only get bread and chestnuts." And invariably he ended by saying: "For pity's sake, write to my father and beg of him to send me back to Mende. I cannot live here!"

Doubtless Sister Mary Philomena informed her parents of her young brother's state, while at the same time she did her best to console and encourage him. But above all she tried to lead him to better things. Paul rebelled against her advice, and ended the year at Chirac without gaining much either for mind or heart. The thirst for liberty which devoured him frightened his parents, and instead of letting him go to the day-college at Mende, as he desired, they sent him as boarder to the little seminary of that town.

M. Maurin writes: "In the month of November, 1840, we both entered the seminary of Mende. He had come from Chirac, and I from the day-school of the town. I

found him quite unchanged from what he was two years before. Our Professor of Humanities could not endure our being particular about the arrangement of our hair, and his pet aversion was a parting over the forehead. One day four pupils arrived in class with their hair most carefully arranged, and amongst them all Paul was the most remarkable. Class began with a tirade that I have never forgotten. One should be an artist to depict Paul, straight as a pine-tree and immovable as a rock. The wave of eloquence passed over his head without stirring a single hair !

“In the seminary Paul’s life was just as it had been in college, and he did not increase in piety. Joyful and light-hearted, he would sometimes amuse himself for months at the expense of some oddity of speech or manner in one of his companions.

“We went to Mass every day. When he had blessed himself and genuflected more or less profoundly, Paul would kneel down, and during the whole time remain motionless as a statue, without moving either lips or eyes. More than once we laughed at this, but we never knew what then passed within him.”

Another of his school-fellows, afterwards Vicar-General, says: “At this time Paul was famous for his pranks, and this style of thing greatly displeased his brother Vincent, who was then preparing for ordination. Being the elder, he thought that he could, and even that he ought, to remonstrate. He spoke in a very kind and brotherly way, but, the delinquent’s self-love being wounded, he refused to admit that his being the elder was any reason why his brother should censure his doings.”

The testimony of Paul’s masters is not as severe as that of his fellow-pupils. Canon Michel, who was Prefect during the years 1840 and 1841, says of him: “He was pointed out to me as a boy to be watched both on account of his coming from the Mende day-college and also his unruly conduct. I watched him constantly, but I never saw anything worthy of blame. True, he was not particularly pious, but his greatest friend was one of the best boys in the school,

M. Maurin, who is now parish priest of Grandrieu. Several times I listened to their conversations, but I always found that they were talking about their studies. In those days Paul was anxious to obtain his degree, and his only pre-occupation seemed to be about literary matters."

During the following year the Abbé Henri Blanc was Prefect. A little while before his death, when Arch-priest of the Cathedral of Mende, he wrote: "I knew Paul when he was studying rhetoric. More often than not he appeared sad, and was lively only by fits and starts, living in the seminary like a stranger. However, he never gave me any trouble, and I do not remember that I ever had to correct him. I thought him a young man of whom much was to be expected, as he possessed a very strong character."

Not only did Paul live as a stranger in the seminary, but he had even to be kept in it by force. M. Moure tells us that, having then no attraction for the priesthood, he did everything he could to get away. "He was very tall and delicate-looking, so he feigned consumption and pretended to spit blood. In order to manage this, he used to lacerate his gums with a hard toothbrush. The doctor was deceived, and several times sent him to Le Mazel for a rest. At the close of his year of rhetoric he told me himself of his deception, and showed me his gums, which were in a dreadful state."

It is true that Paul imagined that he had very sound reasons for wishing to leave the seminary. He did not wish to be a priest, and being now in his eighteenth year, he turned his thoughts towards another career. First he resolved to get his degree, which he could obtain more easily in the college of Mende. His parents opposed him in this. One good effect of this opposition was that it roused him from his lethargy. During the two following years he worked much harder, and his efforts were crowned with success. In January, 1843, when questioned by those who were to admit him to the Society, Paul could say: "I took third place among eighteen, and I also won some prizes."

IV. VOCATION

The life dreamed of by the young student was a very different one from that marked out by Providence. After the distribution of prizes, Paul set out on foot for Le Mazel, accompanied by his friend M. Moure. He had procured a pistol for the occasion, and hills and valleys echoed with its shots.

His plan for the future was arranged. He would go to Lyons and take up a business career; but where was the necessary money to come from? At this time there was a family gathering at Le Mazel in honour of Vincent's first Mass. Paul, looking on this as a very favourable opportunity, got one of his relatives to ask his father for the money. He met with a refusal, and doubtless it was this which induced him to apply for the post of manager in the household of the Marquis of Baume. The young man's mind may have been seduced by the attractions of the world, but everyone agrees that his life was during all this time unsullied. One of his relations says: "Though Paul had not altogether forgotten the pious principles instilled into him, his thoughts, like those of most youths, were all of honours and pleasure. He had even gone so far as not to wish to hear a word about God. One of his sisters had sent him a pair of scapulars, which he flung into the middle of his room, saying that he would not wear them. His brother, now a priest, did all that he could to lead him back to better sentiments and to prevent his going to Paris, where Paul said he intended to 'have a good time'; but his efforts were quite useless, and in the end they quarrelled, and Paul would neither see nor speak to him again."

In the month of October he again visited his sister, the Visitation nun, and declared anew his unalterable resolution of leaving Le Mazel. "Rather than remain there I will enlist," he said. Sister Mary Philomena did her best to calm him, and spoke gently and kindly; but seeing that she made no impression on her brother, she said in a serious

tone: "But what will become of our poor mother?" Paul's only answer was: "No matter, I will go all the same!"

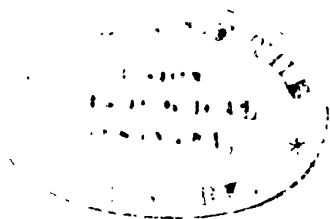
These tendencies were a source of great uneasiness to Paul's uncles. They used to say: "If this young man turns out badly, he will be worse than Calvin." And we are also told that his mother said to him: "My son, if you are good you will go far, but if bad you will be another Calvin." Greatly pained and afflicted by his conduct, Monica often repeated: "My son, at any rate save your soul!"

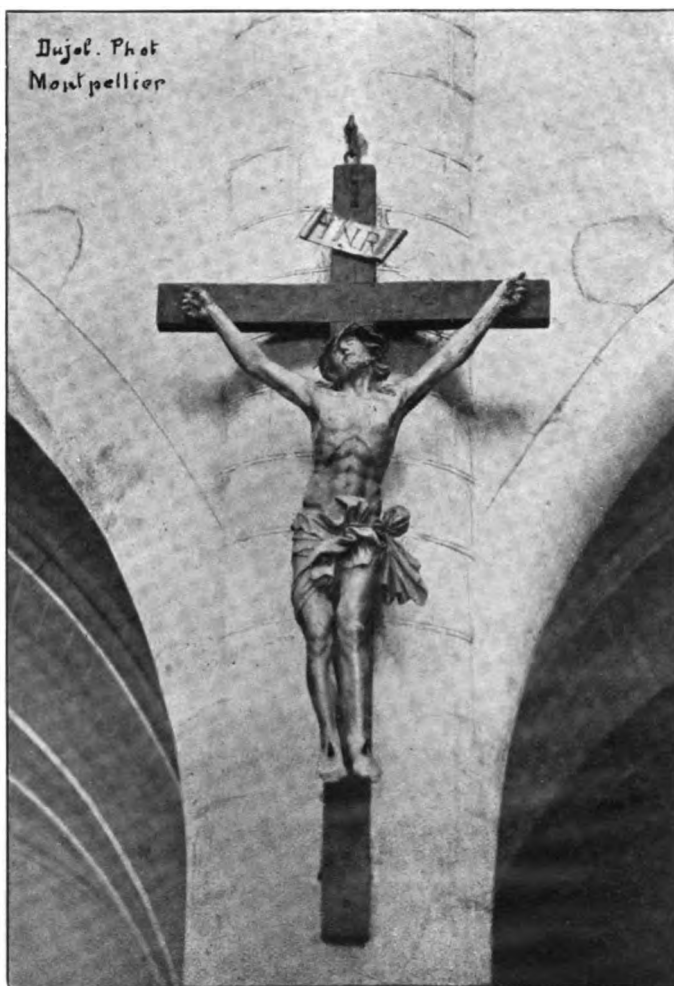
"What doth it profit a man" had rung for many months in the ears of St. Francis Xavier before it converted him, and Monica's "Save your soul" did not change the heart of her child. Yet it left a deep impression there, and many years later, when Master of Novices at Toulouse, Father Ginhac said: "The Feast of St. Monica! By her prayers and tears she won the conversion of Augustine, and I, a new Augustine, owe mine to the prayers and tears of a new Monica!" Paul never knew the wanderings of an Augustine, but the demon will make one last attempt to snatch from God the soul of a saint.

One would have thought that a mysterious force was dragging Paul away from Le Mazel and Mende.

During their painful interview, Sister Mary Philomena realized that she could not hope to restrain her brother, but she begged him to visit the Abbé Moré de Charaix, who was then at the Château of Cheminade. As this priest could, by his influence and advice, aid Paul in the execution of his plans, he promised to do what she desired. On her side, Sister Mary Philomena redoubled her prayers and penances, in union with one of her companions, who was very holy and mortified. Together they begged of God the return of the prodigal.

The Abbé Charaix was destined to aid Paul, not to obtain a place of distinction in the world, but to shape his life towards an end which neither could then foresee. Faithful to his promise, Paul visited the Abbé and spoke to him of his dreams for the future. The holy priest, who had already heard of him, treated him very kindly, and invited





THE CRUCIFIX OF THE CATHEDRAL OF MENDE WHICH
CONVERTED PAUL GINHAC.

him to accompany him to Mende, where he was obliged to return, on account of a mission then being preached there by the Jesuits. Paul could not well refuse, but he did not go with any desire to profit by the words of the missionaries. On the contrary, we are told that he went so as to be able to mimic them, and thus amuse his friends. God, however, touched by so many fervent prayers, awaited him here with choice graces.

From the beginning of the mission he felt his heart touched, though he was still far from being conquered. The final conversion, however, only took place on the last day, during the closing ceremony. A great procession through the town had been organized, and Paul followed at a distance. When he came to a certain street crossing, he suddenly found himself in front of a large crucifix belonging to the cathedral, borne on a stretcher by some young men. He looks again and again at the figure of the Crucified, and as he does it seems to him that rays of light come forth from the Adorable Face of the Saviour and penetrate his whole being. Trembling, he yields to grace, and cries out: "From this moment I will belong to God alone!"

Three Sisters of the Visitation Convent of Marvejols had heard from the lips of Sister Mary Philomena the story of this wonderful conversion, and after Father Gin hac's death they were ordered by their Superior to put it in writing. Sister Mary Antoinette Mazelie says: "Sister Mary Philomena told me the following facts: When the mission had ended, Paul came again to see me. When I got to the parlour, he said: 'Well, sister mine, it is all over! I wish to give myself entirely to God and be a Jesuit. I am going to the Novitiate at Avignon.' I could scarcely credit such a sudden change! Tears flowed from my eyes, and I said: 'But, Paul, what has happened? Tell me how Our Lord has worked this conversion.' He replied: 'During the great procession, which took place at the end of the mission, I came upon some young men carrying on a stretcher a large crucifix. Suddenly it seemed to me that the Sacred Face shone with a light which transpierced my heart. I

had to lower my eyes, and I felt myself quite changed interiorly. Since then my only wish is to give myself entirely to God.' "

Sister Mary Bernard Castan, after having told how Paul had been impressed by the Divine Image, adds: "Sister Mary Philomena was quite convinced that the light that touched him was both exterior and interior."

Sister Mary Arsène Bardol writes: "Our Saviour, in His mercy, looked at the young man. But what was this look? That is God's secret, and the secret of the saintly Father who took it with him to the tomb."

It is true that this secret was kept locked up in his heart, but by God's will part of it was made known on two different occasions. In an important memorial quoted later on, Mother Teresa of St. Joseph, Prioress of the Carmelite Convent of Tours, says: "One day Father Ginhac said to a certain person who was in great desolation, and whom he wished to console: 'I was so strongly drawn towards my vocation, that if the whole universe were armed against me I should not have been shaken. It was under this Divine influence that I entered the Society, and at a certain period Our Lord made me understand that He called me to perfection, and that I should attain to it.' The Father repeated these last words twice."

In addition to this, Father Paul himself wrote at Liesse upon a sheet of paper, which happily has been preserved: "After the Conference, peace and joy; I will persevere to the end. I have seen that my conversion was miraculous. . . . God has been very merciful to me."

Some hasty notes taken by Father Ginhac make known the subject of the Conference which inspired these lines: "Father Fouillot spoke of the signs by which one can clearly recognize the supernatural. Recommending circumspection, he said: 'St. Ignatius thought that, out of every hundred souls, ninety-eight were in illusion. Doubtless one must not altogether reject the marvellous, but there is less of it than is thought. Let us seek out the Finger of God, and only act when His Divine power visibly appears.'"

Whilst listening to this teaching, he must again have seen in spirit the procession at Mende, the great crucifix, and that Divine light which had changed his heart. By the aid of the principles set forth, he sought to see the nature of the favour which he had received. Did this search put any doubts in his soul? On the contrary, he feels an unalterable assurance, the memory of which he wishes to preserve. He therefore writes: "After the Conference, peace and joy; I will persevere to the end. I have seen that my conversion was miraculous." Yes, the return of the prodigal was indeed the work of Divine power and mercy, which thereby prepared him to be a vessel of election for the glory of the Sacred Name of Jesus.

Conquered by grace, Paul threw himself at the feet of Father Jouve, and, opening his whole soul to him, begged for admission into the Society of Jesus. The Father wrote to his Provincial, and, whilst awaiting a reply, enjoined on the young man to place himself under the direction of his brother Vincent, after having first asked his pardon on his knees.

Paul obeyed without reply, and with so much humility and simplicity that the Abbé Vincent said later: "Had I been without faith, what I then saw would have given it to me, so struck was I at seeing this young man, lately so proud and haughty, wishing to domineer over everyone, now doing what must have cost him so much."

The Provincial, perhaps not relying on such a sudden conversion, or wishing to try the postulant, imposed a delay, and counselled him to take up once more his interrupted studies. Soon, however, thanks to his earnest request, and through the influence of the Abbé Charaix, Paul was allowed to follow the call of the Divine King. At the last moment the devil assaulted him once again, but was finally conquered.

Later on, remembering his infidelities and the Divine mercy, the Servant of God cried out: "O mystery! O mystery! O incomprehensible mystery! The number and malice of my sins, the merciful goodness of God! The

insensibility of my wretched heart ! I have sinned, and deeply sinned. By my sins I have despised the infinite Majesty of God. Ought I not, in order to repair the outrages, be despised by all ? I have deserved infinite contempt, and shall I not now, for the glory of my Creator, be contemned by all creatures ?

“ Oh yes ! may I be treated with contempt, with opprobrium, with ignominy ! ”

CHAPTER II

RELIGIOUS FORMATION (1843-1855)

I. THE NOVITIATE

PAUL was admitted to the Novitiate of Avignon on January 4, 1843, during the octave of Holy Innocents. Father Joseph de Jocas was then Rector and Master of Novices, his Minister and Socius was Father Pius de Blacas. At that time there were forty-four novices in the Novitiate, of whom twelve were priests. One of these latter was Father Jeanjacquot, whose memory is still revered in the Diocese of Montauban. As Superior of a seminary, an eminent professor and theologian, a learned writer, a director of rare prudence, and having trained a whole generation of priests, he was most capable of forming a true judgment of his brothers in religion, all of whom were younger than he.

He says: "I well remember Paul Gin hac's entrance into our community. I can still see his tall figure, his timid, almost embarrassed manners, which at once proclaimed his country origin; in fact, it was this rather rustic exterior which first struck me. Soon, however, I noticed the perfection of his life. He was all that a perfect novice of the Society ought to be, and I was not alone in thinking this; it was the opinion of every one of his brothers in religion.

"Among the novices were Brother Sebastian Gaillard, who later was for years Rector and Provincial of the Province of Lyons; Brother Edmond de Lachaud, who possessed remarkable literary talents; Brother Victor Dre von, the zealous propagator of devotion to the Sacred Heart and the Communion of Reparation; Father John

Francis Poncet, the venerated Superior of Marseilles, and others whom I could mention. To my mind, however, none of these equalled Brother Paul Ginhac in perfection; not that his conduct was singular, but there was such a constant exactitude in the accomplishment of the rule that his days were an uninterrupted exercise of union with God and mortification.

"In his spiritual duties above all one could see how soon he had acquired habitual union with God. He then appeared quite unconscious of external things, and the profound reverence and perfect modesty of his attitude clearly showed that the fervent novice well realized that he was in God's presence.

"Amongst the various duties of a novice, there are some which cost nature more than others, but in Brother Paul I never observed the least sign of repugnance or difficulty; this mere beginner already seemed as if virtue were his element.

"It is needless to say that neither in word nor act did this good brother ever fail in gentleness, humility, or obedience. I have already hinted that he was not expansive. His home training and his naturally austere character, as well as the constant watchfulness he had to exercise in order to gain self-control, prevented expansiveness; but so well was it known that he was at everyone's service, that all loved to be with him—I as well as the rest."

Father Louis Verdier, Superior of the Madura missionaries, wrote shortly before his death: "What most edified me in Paul Ginhac was his humility and his modesty. He quietly effaced himself. If one spoke of Our Lord, however, this great lover of silence at once became animated, and his burning words betrayed a heart full of Divine love. I remarked very often that he used to clench his hands, and I knew that this was no habit of his, but the quite unconscious manifestation of the efforts he made to conquer himself."

"I was only sixteen," writes Father de Lambron, "when I went to the noviceship, so I was not then very capable

of appreciating men's character. I well remember, however, the impression made on me by Brother Paul's exterior; it was simply perfect. I can still see that tall, thin young man, full of vigour and always so fervent. He was really the man of one idea, the novice who wished to fulfil his duty perfectly and to acquire the spirit of his Institute, without deviating from the straight path, either by useless self-introspection or by yielding to human respect. Add to this a face full of serenity, which reflected the honesty and generosity of his soul, peace of conscience, a temper always equal, and perfect modesty of the eyes.

"The Novice Master confided to him in turn the charges of Bidellus and Admonisher; he fulfilled both perfectly. I must not forget to mention the great reputation for mortification which he enjoyed amongst us on account of his frequent disciplines and other penances. I have not the least doubt that Father Ginhac was a saint."

While Paul thus became for all a model of fervour, he was not forgotten at Marvejols. Mother Julie de la Rochette, late Superior of the Visitation of Avignon, wrote to the Marquise de Forbin, begging her sometimes to visit the young novice. Sister Mary Philomena soon received an angry letter. "I beg of you," Paul wrote, "to spare me such visits; let me live hidden and forgotten." How much he loved his Nazareth, Paul himself tells us in a letter fortunately discovered among the papers of the Charaix family:

"14, RUE ST. MARC,

"AVIGNON,

"September 28, 1843.

"M. L'ABBÉ DE CHARAIX,

"The great interest you took in my vocation, as well as the help you gave me in the execution of my plans, urge me to let you know how things are going on with me. I should have done this sooner had I known your Paris address. Scarcely a month after you went to Paris I left college, and came on to Avignon, and I am very glad now that I made no delay. Exposed as I was to the flattery of many friends, a few months might have sufficed to cool

my rising fervour, so that I should, perhaps, have forgotten my good resolutions, and gone back once more to my old ways.

"I cannot express to you the ever-increasing happiness which I enjoy in my new way of life. When I think on the life I now lead and that which I led in the past, I am forced to cry out: 'Yes, Lord, one year spent in Thy house is better far than all the years of pleasure one could enjoy away from Thee!' It is so sweet to dwell amidst brothers, when one has but one heart and one will with them. Here I no longer run after false and deceitful pleasures which, instead of the happiness they promise, leave in the soul nothing but trouble; I now strive after a better, nobler, and more assured goal.

"It is you, my great benefactor, whom God chose to make known His Will to me; it is you who opened for me the treasures of His mercy, by withdrawing me from the deplorable state to which I had been reduced. You began the good work which Father Jouve has perfected. Thanks a thousand times to Heaven and to you. As my gratitude can only be shown by prayer, I beg Our Lord to pay the debt I owe you.

"In spite of the large number of novices who have left us to begin their studies, and in spite also of the calumnies which have been spread against us, our community here increase daily. Quite lately we have had the pleasure of welcoming M. d'Arnonville of Paris, whom you knew formerly at Rome.

"I have now only to implore the help of your prayers—above all, a remembrance in your holy Sacrifices. It is from you that I hope for my perseverance, as it is to you that I owe my vocation."

II. ALGERIA

Paul had the happiness of binding himself to God by the vows of devotion on the Feast of the Epiphany, 1844. In September of the same year he visited the tomb of St. Francis Regis, and placed the beginnings of his religious life under the protection of the Apostle of Velay. On October 11 he was at St. Chamand, near Avignon, where the young religious studied under an able Prefect of Studies, Father Paulin Abelle. Suddenly, on December 23, Brother Paul received orders to set out for Algeria, and go to the Orphanage of Ben-Aknoun, then governed by Father Ferdinand Brumault de Beauregard.

The object of the Society in creating the African orphanages was to bring up poor and abandoned children in the faith and love of God, to teach them agriculture and different trades, and thus to work at the colonization of Algeria and attach that beautiful country to France by a tie far superior to that of the sword.

The first of these orphanages was founded at Denmark, the country seat of Mgr. Dupuch, Bishop of Algiers. Thinking this too small, Father Brumault had bought Ben-Aknoun, which had formerly been the bathing-place of the Dey of Algiers, and which possessed a fine enclosure. Soon hundreds of French, Spanish, German, and native children were gathered together. Marshal Bugeaud had the greatest affection for this work and for its director, but at first he did not know who these auxiliaries were who so fully repaid his confidence. Some busybody thought to please him by warning him of the danger to which he exposed himself by patronizing suspected men. "Do you know that these are Jesuits?" he was asked. The Marshal drew himself up, and replied with his characteristic decision: "Well, and what of that? If they were the devil himself, they may rely on my protection and help, as long as they do good to the colony!" Entirely devoted to the work, the Marshal obtained help from the Government, and be-

stowed on it part of the booty he brought back from his expeditions against the Arabs. During one of his frequent visits to Ben-Aknoun the children called him their father. "No," he replied, "I am not your father: there"—pointing to Father Brumault—"is your father; I am only your grandfather."

After some years of prosperity, as Ben-Aknoun was no longer able to contain all the orphans, branches were established at Bouffarick and Dely-Ibrahim. It was at this latter place that Paul pronounced his first vows on the Feast of the Epiphany, 1845, but it was at Ben-Aknoun that he fulfilled the duties of Prefect until 1848. At that time the orphans numbered two hundred. At the end of the year 1847 Father M. Baulard was sent to Ben-Aknoun to teach Arabic to the young religious, and also to be spiritual father to the children. From him we learn Brother Paul's work during those years, and also what examples of virtue he gave to his religious brethren until he was recalled to France by his Superiors.

"Brother Ginhac was in the early years of his religious life when I met him in 1847. I have never forgotten the impression he made on me the very first time I saw him. He was charged with superintending the orphans, and he had just brought them back from their work when, at the end of an autumn day, I arrived at the orphanage. Just as he appeared to me that evening, leaning on his staff like a shepherd on his crook, with his fine form and dignified bearing, his face breathing only gentleness and simplicity, so has his image remained engraven on my memory. I saw in him the model Prefect, the children's master, but before all, their father.

"I spent the whole of the year 1848 with Brother Ginhac, and I knew him intimately. His pure soul had nothing to conceal, and there never was a better or more approachable companion. The virtues which later were characteristic of him were even then apparent, but, if I may say so, with this added charm, that, not being then a priest, he did not think it necessary to be quite so reserved. Full of modesty,

full of kindness towards his brethren, he never offended by any of his actions, but he spread amongst us the good odour of Jesus Christ, and to those who lived with him he seemed like Jesus in Mary's house.

"His Superiors held him in the greatest esteem, and what he said was sure to be considered; in fact, I knew beforehand that any request of his would be granted, so high was his reputation for prudence, sound judgment, and honesty of purpose.

"His work amongst the children was, as might be expected, blessed with abundant fruit. He had charge of their religious and secular instruction, and every day he devoted more than two hours to this duty. His devotedness, his firmness, and his moral ascendancy, soon won him the complete submission and confidence of his pupils, who under his direction made rapid progress, and so grateful were they for his teaching that, many years after he had left them, they still spoke of his goodness.

"God alone knows what sufferings Brother Paul endured with these children. True, they were not difficult to manage, as the hearts of these poor abandoned little ones easily opened to the care bestowed on them; but the material conditions under which they lived caused him a regular martyrdom, particularly during the long hours which he was obliged to pass in their dormitory. On account of the African climate and the poverty of the place, the air breathed in these sleeping-rooms soon became insupportable. The young orphans, however, slept none the less soundly after their day's work in the fields; but the unfortunate Prefect could scarcely close his eyes, besieged as he was by innumerable insects, which in that moist atmosphere simply swarm. And, to make matters worse, though very tall, the holy young religious had been given, in mistake, a bed like those used by the children. It was only when he had left Algiers that this was discovered, and all were amazed that he had silently endured for two years what might have been so easily remedied.

"Doubtless he consoled himself each morning in prayer.

He never failed to rise at four o'clock, and then, motionless and on his knees, he prayed for more than an hour. It was at this time that he understood the mystery of the Cross, for later on he used to say: 'On the mission, in the midst of an infidel people, one must suffer before one can preach.' The salvation of the Arab was his one great desire; he did all he could to learn their language, and he never lost an opportunity of speaking to them, so as to get to know them better and thus gain their hearts. More than this he could not do, as in 1848 he was recalled to France, and sent to Vals, there to pursue his ecclesiastical studies. He never revisited the land he loved so well and for whose salvation he would willingly have given his life."

Brother Michael Baer, once an orphan at Ben-Aknoun, and later a missionary lay-brother in Syria, wrote in May, 1895: "The venerated Father Ginhac was my Prefect of Discipline at Ben-Aknoun from 1846 to 1848. I well remember that majestic form, that austere face, yet softened by a sweet smile; his appearance commanded respect, one felt that one was in the presence of a man of God. We children loved him; even the giddiest of us said amongst ourselves, 'Our Prefect is a saint,' and we would not do the least thing that would cause him pain. I never saw him angry, though very often we troublesome little people gave him plenty of cause to be so. He had a particular knack for taking each one in the right way. I often remarked that he seldom gave a public reprimand to those who were hot-tempered, but he would take them aside and try to make them sensible of their fault and promise amendment; all would then be forgotten. We all could see how much it cost him when he was obliged to punish.

"One of our courtyards was lined with trees, and at the beginning of recreation it was no unusual thing to see every tree tenanted by some young delinquent; this was a favourite penance of the good Father. But he did not allow things to remain long thus. While watching over those who were enjoying themselves, he would go from tree to tree, and say with a smile: 'Well, how are you getting on?' 'Very well,

Father! I know I forgot myself a little.' 'All right, my boy, get down and play; love God, and be very good.' Thus, one by one, all the trees would be unoccupied by the end of the recreation.

"During winter the Father wore a long cloak, and if, in passing through our playground, he saw anyone looking sad or out of sorts, he would put the end of the cloak round the little fellow's head and find out the cause of the trouble; then he would console and encourage him, and send him away quite changed and full of happiness. He dealt in the same way with those who were troublesome; he gently advised them to make efforts to conquer themselves, to be patient, and kind towards their companions. This kindness did far more for those unruly natures than any number of punishments.

"His zeal was indefatigable. Never did he let slip a chance of exciting us to virtue; but it was by his private chats that he worked wonders. Each one was asked if he said his beads and had scapulars, if he went often to Confession and Holy Communion. Now and again he would let fall some burning words: 'Oh, my dear child, love, love Our Lord and His Blessed Mother! Fly from sin! When the demon tempts you to do evil, throw yourself into the arms of your good Mother, hide yourself under her maternal mantle.' As may be imagined, the children, under the influence of such devoted zeal, maintained a good spirit, and frequently approached the Sacraments.

"In the afternoon he visited the workshops, and he always came with a book or his rosary in his hands. Though we sometimes worked at quite half an hour's walk from the house, neither the distance nor the great heat could deter him. He would inquire particularly about each one's health; he would ask if any new clothing were needed, if the lunch were plentiful, etc., and he forgot nothing.

"When he left us, we all felt that we had lost the best of fathers and a saint."

Tenderly devoted to his orphans, Brother Ginhac on one occasion showed that there was no danger he would not

incur for their sake. Brother Louis Rousson relates the following incident: "Brother Ginhac often took the little ones out for a walk, and sometimes I went as his companion. One day, when we were at some distance from the orphanage, a furious bull, doubtless irritated by the boys' red trousers, rushed towards the children. The danger was imminent. Brother Paul—how I admired his courage!—went straight towards the beast with only a little stick in his hands, and by repeated blows on the nostrils kept him at bay until the children had reached a place of safety."

God did not delay in rewarding such generosity. Speaking one day confidentially to Mother Teresa of St. Joseph, Father Ginhac, who had alluded to his miraculous conversion, said: "When I was in Algeria, I again felt such a powerful grace that there was nothing which appeared difficult to do for God." This favour must have revealed itself exteriorly, as it was the opinion of several that at this time a kind of transformation took place in his life. Penetrated by this new light, the fervent religious proposed to himself a still higher ideal, and once again cried out: "*Nunc cæpi!*" Now I begin! With God's help I shall be another man!"

When this grace was received is not known with certainty, but it may have been during the retreat of 1846 made in the house at Algiers. A few words written on a slip of paper seem to confirm this: "November 27 and 28, 1846: *Iniquitatem meam ego cognosco! Benedictus Deus misericordiarum!* My confession made to Fathers Jouve and Jocas, renewed to Father F., leaves me no uneasiness. Yesterday I began, and to-day I finished, an examination of most of my life in Africa. I went into every detail; I have no anxiety whatever about any part of my life. On the evening of the 28th and 29th, peace, consolation, confidence in God, dilation of heart, and good-will. At Holy Communion consolation and confidence, good desires, prayer."

This is the only record preserved of this part of his life, and in his last years the Father confirmed it by a few

words written by his own hand. May we not believe that once again it reminded him of Christ Our Lord's great mercy? *Benedictus Deus misericordiarum!*

By his virtue the young Master had endeared himself to the orphans, and Father Charles de Damas, who replaced him at Ben-Aknoun, found everyone full of his memory. Father P. Abbadie writes: "When I arrived at the orphanage the children said to me: 'At the same hour, morning after morning, we saw him kneeling on a stool in the middle of the dormitory, and there remain immovable during the hour of meditation. We all suffered much from the insects which swarmed in the place, but he never seemed to feel their bites.'"

Father Brumault held Brother Ginhac in the greatest esteem, and before his departure he wished to give him the pleasure of an excursion among the Arabs, knowing how he would rejoice at such a privilege. During this journey God permitted that, through contact with the natives, Paul should be visited by the same trial which sanctified St. Benedict Labre. He, however, hastened to be delivered, not being able to imitate the holy mendicant.

It was not without regret that Father Brumault saw this devoted Prefect depart. According to the testimony of Father Regis Varnier, he said that he had met few Jesuits so worthy of the name as Brother Ginhac.

Called to the scholasticate of Vals, Paul left the land of the infidel for ever. He was never to revisit it, but always in the depths of his soul he cherished a longing desire for this far-distant apostolate. If anyone expressed a wish to go on the foreign missions, he at once showed his joy, and said: "That is by far the better part." The departure of the missionaries always excited his envy, and often, towards the end of his life, he repeated with a smile of mingled joy and sadness: "I often asked to go on the mission. Once it was almost settled, but I was not worthy of such a grace, and though, perhaps, I might there have employed my feeble talents better, this happiness was denied me on account of my infidelities."

III. THE SCHOLASTICATE

Brother Ginbac arrived at Vals on the morrow of the Revolution of 1848. The joys and sorrows of that eventful year have been eloquently described in a discourse composed on the occasion of the jubilee of the scholasticate of Vals:

"This was harvest time for the Revolution. In France it amused itself by casting down from his usurped throne the very Sovereign that it had placed there. In Austria it shook the ancient monarchy of Charles V. In Germany it satisfied the desire for nationality—satisfied it, alas! to the undoing of our own country. In Switzerland it annihilated the Catholic party in an unequal struggle. In Northern Italy it turned all heads with its cry of independence. At Naples it quailed under the firm hand of a King who meant to reign. At Rome it hunted the new Pontiff whom it had acclaimed the previous day, and everywhere hatred of religion, hidden underneath hatred of rule, took for its war-cry: 'Death to the Jesuits!' A general assault was made on them from every point of Europe, and from every point of Europe they fled to the city of refuge. The gates of Vals remained open day and night, and day and night were warmly welcomed these poor spars cast up by the social tempests. Soon two hundred and eleven religious pressed into this ark of salvation. In the spring of 1848 Rev. Father Roothan came to repose among the sons of ten of his Provinces, and in order to welcome him on his arrival poets sang in every tongue—French, Spanish, Italian, English, German, Greek, and Latin."

Farther on in his discourse the panegyrist shows us shining around this charitable refuge a triple radiance. "First a ray of Piety. Thanks to the Apostleship of Prayer, the entire world has known of the love of this house for the Divine Heart of the Saviour, the whole universe has felt the influence of the celestial flames kindled in this solitary hearth.

"Then there was the ray of science. Amongst those who watched over the studies at Vals, how many were writers renowned for their learned works, such as Fathers J. B. Gury, Gautrelet, X. de Ravignan, J. B. Franzelin, Jos. Bayma, H. Ramière.

"Lastly there was the ray of the Apostolate. The chapel of Our Lady of the Apostles records the names of those brave men who have traversed the world. What sea have they not crossed? What shore is there on which they could land and have not done so? What field in our apostolic patrimony have they not watered with their tears and sweat—ay, even with their blood?"

Such was Vals when the Prefect from Ben-Aknoun arrived. It was a refuge for holiness, the home of sanctity, of learning, and of the apostolate; but even more than this, in his eyes, it was Velay—the land in which St. John Francis Regis preached; it was Anis, that city so dear to the Queen of Heaven; and, finally, Vals meant his preparation for the priesthood and the study of those sacred sciences which make the apostle. As he crossed the threshold of this blessed house, Paul felt in his soul a great joy and a still more ardent longing for perfection.

The edification he had given as Prefect, he still continued to give as a student. In the eyes of all he was the model scholastic, the saint. Witnesses to this abound.

"When I was forced to leave Rome in 1848," says Father Louis Claude, "I was sent to continue my theology at Vals. The charitable Rector, Father Joseph Bon, knew so well how to multiply space—or, rather, how to narrow the space necessary for each one—that in one small house he sheltered sixty-six of the two hundred and eleven religious who came from all parts of the world seeking shelter near Our Lady. In the large building there was one room badly lighted by a single window. As it was not considered fit for use by the scholastics, no stove had been put in it, so that it was even colder than it was dark. Here Father Bon installed four students, and the very darkest corner fell to Brother Gin hac.

In this spot I constantly saw him as long as the want of room continued. Even in 1850 we still numbered two hundred and ten."

Later on Paul had to practise self-abnegation of another kind. Father Vincent Douste, then Professor of Philosophy, recalls this incident: "Brother Ginhac was a model in everything, except that his exterior was a little rigid at times. What struck me most in him was the constant mortification he practised in everything, always and everywhere.

"At that time we had a rather peculiar scholastic who was such a lover of oxygen that he insisted the windows of his room should be constantly left open. As you know, the winters are very severe at Vals, so no one could live in the same room with this great stickler for fresh air. Brother Ginhac, however, bore with him without a murmur."

Shortly before his death, Father Stephen Clairret, who had been Provincial of Lyons, wrote: "Although I lived for a couple of years in Vals with Brother Ginhac, I knew very little of him. I was a student of philosophy whilst he was studying theology, and, as you are aware, these different classes are kept almost completely apart. I give, however, some facts related to me by the philosophers, but which I myself did not witness:

"I was told, for instance, that, when the students went on an excursion, Brother Ginhac would always carry the provision boxes, but that returning home, as they were empty, he would give them to whosoever offered to take them.

"It was also said that when in class he always held himself erect, never leaning against the bench or on the table, unless he were writing. I witnessed this myself on one or two public occasions, and it was not without fear that I admired the severity of his deportment; for quite a long time he remained motionless as a statue, scarcely seated, and never leaning against anything. To the very end he maintained the modest attitude he had assumed at the

beginning. I never knew anyone who conquered human weakness on this point as he did.

“One day, as we were leaving the refectory, Father Bon called him into his room and gave him a letter announcing the death of his father. When he came to recreation, Brother Ginhac chatted amiably as usual, and later on, when his companions had heard of his loss, some of them exclaimed: ‘He is a saint; all his affections are in heaven!’ while others, on the contrary, said: ‘He is heartless!’ A day or two after this, when out for a walk, Brother Ginhac met a driver whose horse refused to move. In order to make the animal start once more, the man made free use of his whip, and at the same time swore vehemently. On hearing him, Paul said to his companions, with tears in his eyes: ‘Brothers, let us pray for this poor wretch who is offending God!’ This incident was related during the recreation which followed, and those scholastics who, on account of his dry eyes and serene air when told of his father’s death, had pronounced him heartless, now saw that they had judged him ill.”

In 1851 Paul received the sad news of his father’s death. John Anthony Ginhac imitated his children in their generosity, and during the last years of his life he seemed entirely detached from the world, and occupied only with the affairs of his soul. His end was such as to console his son. Doubtless, though restraining his tears before his brethren, Paul prayed and wept before God at the loss of this well-beloved father, who had brought him up in so Christian a manner.

IV. PRIESTHOOD

The scholastics of Vals joined to their studies works of zeal, to train them for their future apostolate. Their field of action was the orphanages, the fairs, and what was called the Reunion. In these mountain districts, which still preserved the ancient faith, the Reunion was more than a school; it was God’s house. A holy religious called

the "Beata" gathered together the little children there in order to instruct and look after them, whilst their parents were at work in the fields; she also took in young girls and taught them sewing and lace-making. On Sundays, if the weather prevented the people from going to the distant church, she would assemble the entire population for reading and prayer. Now and again, if fortunate enough to secure one of the young Fathers, who recalled the Apostle of Velay and were looked upon as so many saints, she would arrange for a general Catechism lesson.

For two years the Reunion of Jabier heard Brother Ginhac's ardent words; later on the poor patients in the hospital received the consolations of religion from him.

Amongst the duties of the scholastic none is so important as that of preparing for the priesthood. In Paul Ginhac's case this preparation was somewhat shortened. One of his companions writes: "In 1852, two or three days after the Feast of St. Stanislaus, Father Sebastian Gaillard and the novices who belonged by birth to the Province of Lyons left Vals, and went to found the Novitiate of Lons-le-Saulnier. In order to fill up the gap thus created, eight or nine novices came to us from Toulouse, with their Father Master, Henry Desmoulins, who requested that Brother Ginhac, then in the third year of theology, should be given him as Socius. His request was granted in spite of the Rector, Father Gautrelet, who did not wish to deprive the house of such a model scholastic. Brother Ginhac's ordination was therefore advanced, and it took place during that Advent quarter-tense. I can still see his heavenly countenance as he gave us his hand to kiss, and then blessed us. Next morning we assisted at his first Mass, and from thenceforth he lived in the Novitiate, fulfilling his duties as Socius, while still continuing his theology. On feast-days he would now and then give us an exhortation. His speech was slow, but full of earnestness, and his countenance, all on fire, captivated and impressed us."

What was the young priest's fervour during the Holy Sacrifice? Only the heavenly spirits could tell us that;

all we know for certain is that the Mass was the one great devotion of his life, and that at the altar he resembled an angel. "We often had the privilege of seeing Father Gin hac at the altar," says a Carmelite Prioress, "and several of our Sisters say that the sight of him then did them more good than even his instructions. They would have desired the presence of every unbeliever, so that they could see for themselves what a priest at the altar can be. Each of his genuflections, each of his movements, revealed his sanctity. At the moment of the Consecration his face had in it something Divine, and his whole being seemed no longer to belong to earth."

This fervour of his later years was, no doubt, foreshadowed on the face of the young priest, when he offered the Holy Sacrifice in the little chapel of Vals, or in the ancient basilica of Puy, under the miraculous image of the Virgin, for whom he had a tender devotion. The thought of the Mother of God habitually accompanied him to the altar. He used to beg her to "purify his hands, inflame his heart, and give him the same sentiments as she had at the moment of the Incarnation and at the foot of the Cross on Calvary." It was she who filled his heart with gratitude and made him love to sing her *Magnificat*, and she it was who taught him to profit by this Divine fruit and lead a life all Divine. "O Mary, our true and tender Mother, Jesus Christ your Son is sufficient for you because He is perfect, but still you long for numberless children formed on this Divine Model. You must, then, give us your Jesus; by receiving Him we shall be changed into Him. But you know what we are: this most holy food of our souls will not profit us unless you dispose our hearts."

Most zealous for the Divine worship and for the ceremonies of the Church, Father Paul was from the beginning faithful to the least rubric of the Mass. In the journal kept by him during his Tertianship, he especially notes the third rule for priests, and resolves never to finish Mass in less than half an hour.

Apropos of his anxiety that Divine worship should be be-

comingly carried out, Father Francis Cazeaux writes: "In the scholasticate of Vals it was the custom, from time to time, that the young priests should sing Mass; when Father Gin hac's turn came, he practised the Preface, *Pater*, etc., several times with me, but I could make nothing of him. At the *Sursum Corda*, for example, I tried in vain to get him to take a higher tone than that taken for the *Dominus Vobiscum*; he articulated the words more clearly and put more stress on them, but raise the tone he could not. So when the time came for singing at the altar, in spite of ourselves, we all had to laugh, and that heartily. The good Father was evidently not at all discouraged, because quite lately I have been told he begged one of his Tertians to put him through the *Sursum Corda*!"

The Tertian here alluded to often spoke of his efforts and of their complete failure. The venerated Father died without having ever succeeded in singing that *Sursum Corda*; it was one of his human limitations.

In the month of August Paul was sent to Le Mazel; the author of the manuscript life tells us the reason of this journey. From the year 1843 Monica Fabre could have said to her son what St. Augustine's mother said to him: "My son, there is now nothing which attaches me to the world. I know not what I should do or why I should linger, now that I have nothing to desire. The only thing which made me wish to dwell here a little longer was my longing to see you work for the salvation of your soul, and God has granted me this grace, and even more, since you are entirely dedicated to His service. What, then, am I doing here?"

With even more reason than her patroness could Monica of Le Mazel speak thus, because she was far from her Augustine, and, besides, there were many other dear ones whose absence made life hard for her to bear.

Her daughter Eugenie was at a still greater distance from her than Paul; Vincent was dead, as well as the two Trappistines. Timothy, the young soldier, who had so nobly enlisted in order to exempt his elder brother, had also died;

Augustine, Paul's younger brother, a handsome, gifted young man, who intended to be a priest, had met death under peculiarly sad circumstances. One day, when quite near his home, he tried with his gun to pull down a branch, on which were some berries which a little child had asked him to procure for her. The firearm went off, and he received the whole discharge in his side.

Like the other members of his family, the wounded man ended his life in a truly Christian manner, and received Holy Viaticum and Extreme Unction before he expired. He was only nineteen years of age.

No doubt Monica had more than one ray of brightness in her sorrow, but still the cemetery was there close by, reminding her of Augustine, and also recalling the memory of her other children, who seemed to beckon her heavenwards. Before going she had but one desire: to see her newly-ordained son at the altar of Serverette. In the month of August, 1855, Paul received orders to visit his mother. Canon Michel says: "I was delighted to see my old Mende pupil; as soon as he saw me he begged pardon for all the trouble he had caused me while at the seminary. It was not hard to forgive him. I took advantage of this visit to get him to give a short retreat to the Sisters of the convent."

The heir to Le Mazel wrote in 1878: "My uncle only came to his father's house once, and that was to bid his mother a last farewell. He visited it in 1855, remaining three days, and even during that short time he went to Aumont to see the brother of a Jesuit, and every morning he gave a short instruction to the Sisters at Serverette. A pious girl, Rosalie Pontagne, aged twenty-two, was then dying in Serverette. She had such a horror of death that no one could console her; her brother begged my uncle to visit her, and he succeeded so well in calming her that she saw death come, not only without fear, but even with joy."

From Le Mazel Paul went to Marvejols to give Eugenie, his second mother, the happiness of seeing him. "How is it that you have changed so?" she said to him. "God has done all," was the reply. The Superioress of Marvejols,

who has related this detail of their interview, goes on to say: "Father Ginhac remained with us for two days. On the evening of his arrival, after having supped in the parlour, he retired to a room in the chaplain's house and took a severe discipline, the noise of which reached the ears of the chaplain's servant and terrified him. We can still remember the conference given us by the good Father. Its subject and its practical conclusion are contained in these few words: 'Do nothing that is not from a supernatural motive.'

"When Father Ginhac bade adieu to his sister, we saw him shed bitter tears. Twice he left the grille, and twice he returned. 'It costs me much to leave you all,' he said, because you will never see me again.' And so it was: this was the only visit he ever paid to his family."

The touching scene of Paul's good-bye to his sister makes us realize a little what his parting with his mother must have been. Monica could now die peacefully, and on September 23 of the following year she left this world for a better. It was the eve of the Feast of Our Lady of Mercy. When he heard of this loss, Paul, like St. Augustine, wept for his saintly mother, who had shed so many tears before God for his conversion; he must, however, have been consoled by the thought of what he had witnessed the preceding year at Le Mazel, and also by what he had learned since then.

Towards the end of her life Monica heard Mass every day, in spite of the long distance she had to go to the church. Canon Charbonnel writes of her: "During the last months, when her daughter-in-law had taken up the management of the house, Monica used to go out under a tree, and there read and pray. She would even have wished to live near me, but she said: 'It is impossible; how ever could I leave my home?'"

Canon Michel also writes: "Monica died as she had lived, holily, in peace and confidence in God. Her illness was a long and painful one, but never once did she complain; until her last sigh she was perfectly resigned and silent." At her burial everyone said: "Monica is a saint!"

CHAPTER III

THIRD YEAR OF PROBATION (1858-1859).

I. AFTER ORDINATION

TO his zeal for perfection Paul united an indefatigable ardour for study. With that energy of will which he brought to bear on anything relating to the service of God, he advanced so rapidly under the scholarly tuition of Fathers H. Dumas, H. Ramière, and J. B. Gury, that even before he had completed his own theological studies he was appointed to teach that sacred science to the pupils of the short course. Gifted with a clear, solid, and methodical mind, he would have made an excellent Professor, but God inspired his Superiors to apply him to the direction of souls.

Still acting as Socius to the Master of Novices, the young Professor was soon made Spiritual Father to the Community. According to the Institute, this charge, particularly in large communities, ought to be confided only to men of experience, men whose character is such as to impose authority on all. Father Ginhac had neither the prestige of great talents nor of age, but he possessed the ascendancy of virtue, and soon all hearts were gained.

Father Vincent Douste, who was then Professor of Philosophy at Vals, says: "The young Spiritual Father was warmly welcomed. One of his fellow-students said to me: 'There is no difficulty in speaking to Father Ginhac; one can be quite at home with him.' Just at first there were some misgivings about the domestic exhortations, and when the Rector, Father Gautrelet, was telling me of the new appointment, he said, as if forestalling an objection: 'Father Servièrre, the Master of Novices, will give the

exhortations.' As a matter of fact, however, the Father Master only gave us one Conference, and the task of evangelizing us fell to Father Ginhac, and he did it with a piety and simplicity which gave universal satisfaction."

On November 10, 1854, he gave his first Conference. We have in his notes an echo of the humility with which he addressed an audience formed of his masters and fellow-students. "Amongst you," he said, "I ought to listen and never speak; but what encourages me is the knowledge that I am here by holy obedience, and I am also strengthened by the thought that your faith is great enough to make you forget the misery of the speaker, and only think of the word of God."

"The feast of our Brother St. Stanislaus is approaching, and it would be well for us to dwell a little on it. *Consummatus in brevi explevit tempora multa*. There is Stanislaus: a short life and consummate sanctity."

Father Peter Maillet, a Syrian missionary, still remembers a conversation he had with the young Spiritual Father of Vals. "One day," he says, "being alone with him, I spoke of a certain little practice which consists in saying often in one's heart: 'Thou alone, my God!' The Father's face shone with delight, and he said, with supernatural emotion: 'Yes, God alone! To wish for nothing but God, to attach oneself only to God, that is grand, that is glorious!'

"These simple words spoken by Father Ginhac, his cordial approbation, the expression of heavenly joy on his mortified countenance, edified me greatly, and after forty years I can still remember it all. Since then I have never seen him."

Towards the end of the year 1855 Father Paul was named to succeed Father Servi re in the important charge of Master of Novices; he now entered on the path marked out for him by Divine Providence, and in it he remained until his death.

Father Xavier Gautrelet, whose memory is inseparably connected with the most fervent years of the house of Vals, was at this epoch replaced by Father John Baptist Rouquayrol as Rector. Father Gautrelet, when Spiritual Father, had founded the Apostleship of Prayer, and given to

the scholasticate a wonderful impulse towards perfection. Deprived of his presence, Father Ginhac wished to be still helped by his advice, but, unfortunately, of the letters which he received from him, only two have been preserved. In one of these we find expounded a principle, fertile in practical consequences: "Until the end of time Our Lord must be on the Cross in the person of His ministers, and in them continue the great sacrifice of Calvary. Happy those who are called upon to share the fate of this Divine Master. Nothing is of any value unless marked by the sign of the Cross."

Doubtless the new Master of Novices saw the Cross in the charge imposed upon him by obedience, and which his humility made him feel to be quite beyond his strength. In a letter to the Rev. Father General, he says :

"I confess with shame that I am destitute of all the qualities necessary for such a charge. I am a mere non-entity, with neither purity of heart, nor science, nor aptitude, nor constancy, nor strength of character, nor experience of men and things, and all these are necessary for him who would take upon himself the direction of others."

However, God had spoken, and Father Ginhac only thought of uniting himself more closely to Our Lord by prayer, and of consecrating to His work all his resources of mind and heart.

The novices' admiration for their Master was shared by those most competent to judge. Father de Villefort, to whom all Rome gave the title of Saint, came to Vals in 1857 to visit the French Provinces in the General's name. Better than anyone else, on account of his office, he was able to form a true opinion of Father Ginhac's merit, and, speaking to Father Montrousier about this Novice Master of only thirty-three years, he said: *Supra senes intellexit*. It was also during this visit that he wrote to the General: "Father Ginhac, though still young, is far advanced in perfection; he is one of the most valuable subjects in the Province of Toulouse." Again, we read in the diary of this visit: "Father Ginhac's great virtue and good judgment

make up for what he lacks on the side of experience. He teaches others nothing but what he himself has already practised."

What Paul on his side thought of the venerated Visitor we know from a little notebook in which, after noting down several of Father de Villefort's counsels, he says of him: "What gentleness! what modesty! what charity! what simplicity! accepting everything—first place, arm-chair, etc.—quite naturally, never replying to words of praise. In his exhortations not seeking for striking terms, but speaking in a simple yet noble style, saying only things worth saying. Such charity! listening always to everyone and everything, sending no one away, acting as if he had nothing to do, putting off Office, letters, etc., until night, rising to welcome one at his door, even coming to speak to me in my room! Seeing everything, remedying everything without noise; always cheerful and always himself. His modesty charmed us all, and made us say, 'He is a saint!' He gave us his blessing without waiting to be asked, and, if anyone recommended himself to his prayers, he would smile and say nothing. While in France he read no newspapers."

Father Ginhac was convinced that a judge so enlightened would know how to esteem him at his proper value, so, looking on himself as a mere novice in spirituality, he told him of his desire of being sent to the house of Third Probation, at least for the Long Retreat, so that he might draw from the Exercises that generosity which he so needed. Father de Villefort promised to satisfy him even more, and foreseeing the great influence which such a subject would later on acquire in his Province, he resolved to send him to Rome for his Third Probation, and spoke to Father Paul of his project. The humble religious did not on this account conceive a better opinion of himself. In a letter to the General, after alluding to Father de Villefort's plan, he says: "There is a still more important matter to be discussed, which, once settled, will do away with the first question. Can I, without injury to the Society, be kept on in my office of Master of Novices? Father de Villefort,

from whom I have concealed nothing, will be able to tell your Paternity of my total want of capacity. Were you to ask me where I think I might gather even a little spiritual fruit for the glory of God, I should not know how to answer, seeing myself so useless. Perhaps I might do something among the barbarians; I have long desired the Foreign Mission, and I beg of your Paternity to choose me, although unworthy for this ministry, if you think that I might thus be of some use to souls. I place myself, however, completely in your hands, to do with me as you will."

Not content with giving his approval to Father de Villefort's plan, the General wished it to be executed without delay, but circumstances were unfavourable, and Father Ginhac was not called to Rome; he remained yet another year at Vals in the exercise of those functions of which he deemed himself so unworthy.

II. NOTRE DAME DE LIESSE

In the month of October, 1858, Paul Ginhac's desire was at length granted. From being a master he became a disciple in that school of love, *schola affectus*, created by the genius of St. Ignatius. Under the shadow of the ancient sanctuary of Notre Dame de Liesse, the French religious of the Society go to reanimate their fervour by silence and prayer. The year of Third Probation is, in the mind of the holy founder, the crowning of the work of formation. After mastering the sacred and profane sciences, the religious now applies himself to study, in a speculative and practical manner, apostolic perfection; he makes a supreme effort to die to nature and the world, and henceforth to lead only that Divine life which Jesus brought into the world, and which an apostle ought to communicate to souls.

For many years Father Sebastian Fouillot was, for the French Provinces, the venerated master in this school of the heart. With delight Paul became the disciple of such an enlightened director. He had already been some days with him, when the Father Instructor received from the

General the following recommendations: "Oh, may God grant that you inspire them with the spirit of the Exercises, which consists in a love of self-abnegation, in charity towards each other and towards seculars, in constant humility of heart, in a practical esteem and love of obedience, and a sincere desire of imitating, not only interiorly, but exteriorly, our Divine Model Jesus Christ; and, lastly, implant in their souls a solid devotion towards the Adorable Heart of Our Saviour."

Father Ginhac wrote down this ideal of a perfect life, adding: "It should be meditated night and day"; but he did still more—he realized his ideal.

Gifted with great discernment and taught by long experience, Father Fouillot soon recognized Paul's merits; he made him Prefect, and allowed him the greatest liberty in the exercise of his functions, but at the same time he did not spare him, and, as we shall see, treated him almost harshly.

The Long Retreat began in November. From Father Ginhac's private notes we learn what the state of his soul was during this trying pilgrimage of thirty days: darkness now succeeded light, and after calm and consolation there came the tempest. Although, on the whole, one sees the joy of a soul whom God is drawing to Himself and who refuses nothing to God, yet in vain would one seek for those extraordinary favours which are to be admired in the lives of the saints. An ardent desire for perfection, an attraction for mortification, humility, and charity; piety and simplicity in his method of contemplation, love of Jesus crucified; a filial confidence in Mary, the Mother of grace, a tender and practical devotion to the Sacred Heart: these are the principal graces which Father Ginhac notes in his journal. He writes in a simple, calm, and modest style, which entirely does away with any idea of imaginative enthusiasm; his was no paper perfection, for he had already practised that about which he speaks. One is even tempted, whilst contemplating this portrait of his soul, to find it less admirable than was his life. Some extracts from this

journal will serve to encourage timid souls, by showing them that it is possible to arrive at the highest perfection by the common way open to all: the way of prayer, humility, self-abnegation, and love:

“I am going to begin the Exercises, quite determined, I believe, with the help of grace, to draw fruit from them. The principal fruit will be to raise my thoughts and enlarge my heart, so that, dilated by love, I may be generous with God and live in a holy familiarity with Him, full of charity towards my neighbour, making myself all things to all. With regard to myself, may I entirely forget my own interests for the glory of God and the spiritual good of my brethren. My God! how I need Thy help, how weak and wretched I feel!

“I wish for no occupation outside the Exercises, except to fulfil the duties of my office (Prefect of the Tertians) in occupying myself with my brothers: in return, God may take pity on my misery. My God! Thou hast created me through love for Thyself alone. Every thought, word and action of my life ought to have been solely for Thy glory, but has it been thus? Thirty-four years lost! employed in self-gratification! in offending Thee! How this thought saddens me! Oh that I were again at the dawning of my reason! O Sacred Heart, canst Thou not remedy and efface all? I dare to hope and expect this from Thee. I will therefore, with Thy grace, enter on this way of true peace, true happiness, true liberty; it is the only real good, the only solid greatness. I will seek Thee alone; Thou shalt be the only object of my thoughts and affections, my actions and my life. To Thee I leave the choice and the means by which Thou desirest to guide me. I wish to be in a state of holy indifference to all things, ready to undertake all that Thou may ask, ready to accept all that Thou mayest will me to endure. O my God! these are vain words unless Thou help me by Thy grace.”

The Exercises ended on December 8, Feast of the Immaculate Conception. During a retreat the soul traces out a plan of more perfect life, which is afterwards to be put into

execution. It is the work of cultivation before reaping, a work often painful and wearisome to confidence and courage; a delicate work, demanding prudence and discretion, because soon one feels that light diminishes, whilst difficulties seem to increase and multiply. That is the moment for the director to enlighten and sustain, to stimulate negligence and repress excess of fervour. Father Fouillot was a past-master in this art, and was doubtless happy in having this chosen soul, ready for any and every sacrifice.

Shortly before his death Father John Sercan wrote: "Father Fouillot never showed any particular preference for Father Gin hac, although he held him in the highest esteem. We felt that the Father Instructor took pleasure in causing him to advance in virtue, and that this was his reason for humiliating him from time to time. There is one little incident which I have never forgotten. It was Father Gin hac's duty as Prefect to read out the list of faults in the refectory, on the eve of the renovation of vows. On one occasion, after having read the faults of his brethren, he began his own, and read more slowly, seeming to enjoy the reading. Father Fouillot quickly stopped him, saying: 'Do go a little quicker; you are giving us a meditation on your faults, as if we did not already know enough about them!'"

With what sentiments this reprimand was received we learn from a few lines written that very day by Paul: "I thank Thee, O my God, for having helped me to bear this reproach without sadness, bitterness, or discouragement. It only grieves me to have caused pain to my Father in God, to him who, in all things, seeks only my good. Grant, O my God, that for my acts of charity I may receive only pain and confusion, that everything here below may turn against me. With the help of Thy grace I wish never to say a word, or even make a gesture, of excuse."

Nature at times keenly felt the blows aimed at it, but the humble Tertian still blessed the hand which chiselled him for God and souls. Elsewhere he writes: "This bitterness, this tightening of the heart, which I sometimes experience, shows that I am still very weak and impatient, very sensitive

and proud. All that I suffer is a grace from God, who wishes to cure me, and he whom Our Lord has chosen for His instrument only desires my greater good in all things. Later on, where will I find anyone willing to do me a like service and speak to me as my faults deserve? Even were a reproach ill-founded, I ought to welcome it. This is also a lesson for me with regard to others. One finds many superiors who flatter; indeed, there are few who do not do so—not, of course, through any evil motive, but for fear of paining their subjects; had we less self-love they would act otherwise.”

Humble and grateful for correction as Father Ginhac was towards his superiors, he was not less so towards his brethren when any of them rendered him the like service. He begged Father Joseph Terrier to be his Monitor, and the latter, having been Prefect in a college, must have been a close observer. “As each of the Tertians could choose a Monitor, the good Father selected me several times, on each occasion for about a month. We were then thirty-two priests: twenty-six from the French and six from the English Provinces, and all looked on Paul Ginhac as a Saint.

“Obliged by my office of Monitor to watch over every detail of his conduct, it would not have been easy for any irregularity to escape my observation, but I never once saw him fail in any of our rules. By his excessive mortifications, the good Father, little by little, weakened himself to such a point that he could scarcely make himself heard when, in his office of Prefect, he had to communicate to us the Father Instructor’s orders. The doctor was consulted, and he ordered meat and wine for breakfast; but after a day or two the Minister came to ask me to write to the Provincial of Toulouse and report Father Ginhac for the little care he took of his health.

“It appears that after the patient was supposed to have breakfasted, the meat and wine were discovered practically untouched. I wished first to try my power as Monitor, so one day, when we were out for a walk, I said to Father Paul: ‘You are failing in the obedience which you owe to the

doctor, as you scarcely touch what he has ordered you to take, which was certainly not his intention.' Father Ginhac thanked me, and I continued: 'You are also failing in poverty, because the meat and wine are paid for by the Province of Toulouse, and you are getting no good from them.' Father Ginhac again thanked me, and again I began: 'By weakening yourself in this manner, you are shortening your life by several years, and thus doing a wrong to your Province.' Once more he thanked me, and as I now remained silent, he said: 'Is there anything else, Father?' I replied that for this time I thought there was quite enough. He again expressed his gratitude, and promised me three *Aves*, but I protested that such an important admonition deserved double. 'Most willingly, Father,' he replied.

"For some days, I think, he left a little less food; but soon his inborn attraction asserted itself, so back came the Minister to warn me. I went and stated the case to the Superior, who answered: 'The Father certainly believed that by taking a little more he had obeyed; saints have a superior direction which we ought to respect.'

"In his charge of Prefect, he showed himself so careful, so devoted, and so unselfish, that I do not think there was one Tertian who was not fully satisfied in his relations with him."

When Lent arrived, the Tertian Fathers were sent, according to the usual custom, to do a little missionary work, and Paul was told to give the retreat to his little flock at Vals, whom he had left under the care of Father Nicholas Boulard, his old friend of Ben-Aknoun days.

Father Ferdinand Celle, who spent his life holily in Madura, tells us of the impression made on the novices: "During Lent Father Ginhac came back to give us the Long Retreat. He was so changed that we scarcely knew him. From head to foot they had humanized him, and he even ate like an ordinary mortal; we could not get over it. However, when we saw him again in August, he, alas! was no longer the Father of the retreat, but the old Father

Ginhac—worse even—and it was to be so until the end !” The fact was that Father Fouillot wanted to test his Tertian, so he ordered him to do as everyone else did, but afterwards he relented and left him free in his mortification.

Upon getting back to Liesse, Paul plunged once more into the exercises of the interior life. His spiritual journal tells us that if at times the struggle was a sharp one, victory was always on the side of his good-will sustained by grace. The reader may, perhaps, be astonished that a soul so generous should be nearly always a prey to desolation. Why, he may ask, does God deny His most faithful friends all the sweetness of His love ? Why does He lead them by a path so strewn with thorns ? The reason is that God wishes to detach them from everything here below, and to ground them in humility. Father Gin hac loved to recall that thought of St. Augustine, who saw in the world two cities, in one of which self was loved and God despised, in the other God loved and self despised. God’s love rests on self-contempt, and it increases in us as we grow in humility. When God wishes to reign entirely in a heart, He makes it pass through humiliation, and, taking everything from it, He reduces it to nothingness before He allows His love to act in it. The heart, now perfectly humble, attributes nothing to self; even in the midst of admiration and respect it remains penetrated with the sentiment of its own powerlessness and natural perversity. Such was Father Gin hac. “Even should it be said that we are saints, what does that matter ?” he one day remarked, and a scornful smile showed clearly how indifferent he was to men’s admiration.

An intimate friend of the Servant of God, Father G. Blanchard remarks: “Everything in him was worthy of admiration, but his humility was positively disconcerting ! One asked oneself how a man so universally esteemed could have such a low opinion of himself. He manifested these sentiments with such candour and sincerity that one did not know what to answer: one could only admire and smile.”

We shall now listen while this “Master in Israel” himself tells us something of the work of God in a soul called to perfection :

"I must insist more on self-abnegation; not only do I not do all the good I might, but may I not do much that is evil?"

"I have myself experienced that when people have taken an interest in me I am more active, more devoted; I ought, therefore, to take an interest in each one, particularly in those who are timid, in order to encourage them.

"The desire came to me whilst serving Mass, and hearing those words of St. Peter, *Thou art Christ*, etc., of bearing witness to Christ Our Lord by word, by writing, and by martyrdom. Being what I am, this is, I know, impossible, but I remember that the Society has thus nobly borne witness to Christ, and that it still continues to do so. I rejoice at being able to offer this testimony, and I desire to render myself useful to the Society, and to pray much that it may always walk in this path. I offered the unsurpassed testimony of Our Blessed Mother, more than martyr, who instructed and sustained the Apostles, and left us her glorious *Magnificat*.

"February 2, 1859.—Whilst meditating on the zeal of Jesus and Mary for the accomplishment of the whole law, I realized that in the exercise of piety, charity, humility, and penance one must never subtract, but be a man of supererogation.

"May 27.—When asking myself, *What have I done for Christ?* I saw that I have done nothing serious, nothing worth speaking of. I belong to Our Lord in appearance only, and those who thought that I had followed Him earnestly were deceived. Seeing me at table, at prayer, at the altar, and judging by my exterior, they believed that my whole heart was His, but alas! it was not so. Often I was cowardly, occupied only with myself or with trifles. I was deluded by a certain order in external things, but there was nothing but mediocrity and lukewarmness: *utinam frigidus!* I implore the infinite goodness of Jesus Christ through St. Ignatius and the Blessed Virgin to repair all.

"I declared all this in public, and it humbled me greatly; however, I hope it will be salutary, through the great mercy

of Our Lord. Now they must despise me, but I do not regret that; I am even glad of it, because it seems to me that henceforth I will have less difficulty in living unknown, for the love of Christ Our Lord.

“I have resolved to offer myself for the foreign mission, if such be God’s Will. I accept beforehand all that could cause me pain, and I renounce from the depths of my heart everything that would bring me satisfaction. I will also joyfully bear the Cross, which for some time has pressed upon me: aridity in the things of God, powerlessness in the service of my neighbour, the uprising of my inferior appetites. Lastly, I feel disposed to make, generously and without delay, whatever sacrifice God may ask from me.”

“After a certain humiliation, I felt tempted to answer nothing in future when questioned during the spiritual conferences, but later on I saw that this was the effect of self-love, and self-love must be destroyed at any price. The best and simplest way is to keep in the background as much as possible.

“When one offers to go on the mission, there to be employed in the humblest and most painful work, in the service of the missionaries, one must completely renounce self, one’s judgment, one’s bodily comforts; one must be willing to die daily for the love of Our Lord and the salvation of souls, yea, even to prevent one single offence against God! Consequently from to-day (July 14, 1859) I will begin to lead this new life.”

During the retreat made at the end of the year God seems to have withdrawn, and left the exercitant only a keen sense of his own misery.

“I went into retreat with the desire, by God’s grace, of drawing great fruit from it, and of gaining that true liberty of soul for which I seek, that thus I might be enabled to live for God’s greater glory. O my God, have pity on me! What have I done, even during this past year, but displease, sadden, and offend Thee? My God, where shall I cast myself if not into the bosom of Thine infinite mercy?

“The whole of the second day was a time of great deso-

lation. During the last exercise I had much difficulty in observing the twelfth and thirteenth annotations.* However, I am not sad. I hope and wish to be all for God.

"*Morning of the Third Day.—Item.* Come what will, dear Lord, my heart will be always Thine. I had a little less difficulty in meditating on death; when that dread hour comes what would I not wish to have done for the spiritual progress of my own soul, for my neighbour, and for the glory of God ?

"*Reign of Christ.*—Imagine a traitor, one condemned to death, released by following his Prince ! . . . Our Lord seems to say to us: ' I will forget the past and blot it all out. Think no more of self, but remain with Me, and act in a spirit of confidence, fearing nothing. Even should perverse nature annoy you, be not saddened thereat; it is good for you that it should be so, but come straight to Me; I will never abandon you.' O my King, my Saviour, grant that I may always follow Thee ! Thou alone can heal the mountain of my misery, which I will daily bring to Thy holy altar; too long have I struggled against my wretchedness; I am weary and sad because I have not gone to my true Physician.

"Come, come, let us follow our great King, and joyfully leave all to serve under His banner !

"*Fifth Day.*—O my soul, why art thou sad ? Even if I have offended my God, it ought not to be thus. There is still time to amend; once more let me cry out: *Ecce nunc cæpi, Behold, now I begin.*

"Wretch that I am, I do not deserve to remain in the company of so many saints ! How many times have I deserved hell ! How unworthy I am to receive Our Lord daily in the Mass ! My God, if it is Thy will, never give

* "He who gives the Exercises must earnestly warn him who is receiving them . . . to take care that he remain a full hour in the Exercise, and even a longer rather than a shorter time, because the enemy is wont often to manage that the hour of prayer be shortened. . . . Wherefore the exercitant, in order to go against the desolation, and to overcome the temptation, must always remain a short time beyond the full hour, so as to accustom himself not only to resist the enemy, but even to overthrow him" (Twelfth and Thirteenth Annotation of the Spiritual Exercises of St. Ignatius).

me any consolation; for Thy glory I renounce it even to the end of my life. Give sweetness to others, who would know how to profit by it; I would only misuse Thy favours. Keep me in Thy love; that is sufficient for me.

“Let me gaze on the Sacred Heart and then begin! Thou who hast called me, have pity on me; I cast myself and my misery into the ocean of Thy mercy.

“What a retreat! Such weariness! But it was necessary for me to learn what desolation is, and how weak we are without God’s help. Time after time I said *Nunc cœpi!* and then went on as before, but always I desired to be all for God. At last I became more calm after confession. I will never again go back on the past, but cast it all into the bosom of the Divine mercy.

“August 13.—Much consolation whilst meditating upon Our Lord on the Cross. I think that the Divine goodness wished to cure me during the past year; I had such a horror of being contradicted, and all this time my faults have been more apparent than ever. During the two retreats I was in constant desolation, darkness, and dryness; then sickness came to me, so the Father Instructor, whose contempt I have well deserved, forbade any extra meditations or penances. Very well! Thanks be to Thee, my God.

“August 15.—With Mary and by her we can do all things; I will renew my confidence in her.”

God did not spare His Servant desolation, which is always a grace: buffeted by the tempest, the soul becomes more deeply rooted in humility. Father Paul ended his Third Probation with the lowest opinion of himself, whilst Father Fouillot held him in the highest esteem, as is proved by these words of the Spiritual Father of Fourvière:

“Struck by the great virtue of Father Gin hac and by the graces showered on him by God, Father Fouillot several times alluded to him as his ‘seraph.’ Later on, when the venerated old man was at Aix, and Paul came there to preach the retreat, the former Instructor of Notre Dame de Liesse said, speaking of his ‘seraph’: ‘Oh, God has not yet abandoned the Society, since he gives it such saints.’”

CHAPTER IV

THE NOVITIATE OF VALS (1855-1860)

I. WORK OF SANCTIFICATION

THE day after the Feast of the Assumption, Father Ginhac bade adieu to Notre Dame de Liesse, and again took the road leading to the Novitiate of Vals.

It was not without a struggle that he once more resumed his old charge. He keenly felt his incapacity, but faith and the power of obedience rendered him invincible. This life of recollection and prayer suited him admirably; he wrote in his journal, April, 1860, at the end of the first week of the Long Retreat: "I have begun to give this retreat with real joy, first on account of the great privilege it is to be able to explain once more the Exercises of our holy Father St. Ignatius, and, secondly, on account of the service I can thus render to our Mother, the Society, and to souls. In order to do good to my own soul, and unite myself more closely to God, I have resolved to penetrate myself with the sentiments proper to each day and week of the Exercises. I will frequently offer myself, and those who are making the Retreat, to Our Divine Lord, especially during my visits to the Blessed Sacrament. I will make them pray much, a thing of the utmost importance, and which I think won for us the success of the first week."

"I have resolved from the beginning of this holy time to conquer myself in the matter of charity, and make myself all things to all, for the particular glory of the Most Blessed Virgin, whom I desire henceforth to honour in a more special manner, by praying more to her and offering myself and all my concerns through her hands."

"I will renounce my own will in order to do God's Will in all things, and I pray that this Divine Will may be perfectly accomplished here below. This was Our Lady's desire when she said her *Ecce ancilla Domini*. I will induce others to love this dear Mother better, and I feel sure that she will be pleased that I should fast every Saturday in her honour."

Elsewhere we see his solicitude always on the watch: "I notice in myself a great increase in charity towards the novices, no bitterness or sharpness over their failures, their defects, or their manner of acting. I feel more facility in doing them every kind of good; I pray more for them, recommending them to Our Lord that He may enclose them in His own Divine Heart. It is a great pleasure to give them absolution and Holy Communion. No more reproaches for the scrupulous; they suffer too much and deserve only compassion. I will listen to them patiently, and then act vigorously."

"At night, before I sleep, I will place myself in the Sacred Heart of Our Lord Jesus Christ, and in the morning I will again take up my abode in that Divine Heart, bringing with me there all my brothers, so that we may be preserved from every danger of body and soul."

So far we have been listening to the Master; let us now hear what the disciples say:

"I had the privilege," writes Father Felix Rivier, "of being under Father Ginhac's direction for two years at Vals in 1856, when he was Master of Novices for the first time, and at Castres in 1870, when, also for the first time, he directed the Fathers of the Third Probation. I never once saw an imperfection in him; his words, his manners, his deportment — all were supernatural. Humble, serious, modest, and perfect master of himself, it seemed as if every moment of his life was actually directed solely for God's greater glory. The following incident, of which I was a witness, I can never forget: One day, as he was going to Le Puy to see a sick person, he took me as his companion. When we got to a certain square, he saw in the distance the open

door of a church. Penetrated with respect he stopped, and, turning towards the distant altar, genuflected profoundly, in the midst of the crowd, to adore the Divine Prisoner in the Tabernacle."

Another novice, Father Louis Terasse, writes: "Before God I can affirm that I never saw him perform any action which seemed to proceed from a merely natural inclination, and it was impossible to doubt that this perfect self-possession was the result of his great spirit of mortification and intimate union with God.

"He never gave advice without having first fixed his eyes for a moment on his crucifix. We all knew how rigorously he treated his body. While yet a novice, I by chance saw two of his disciplines: one was of iron all studded with sharp points, the other was made of cords, but was saturated with his blood. He ate so little that one wondered how he lived, and on certain days—the First Friday of the month, for instance—the pallor of his face, the rigidity of his body, and the difficulty he had even in genuflecting before the Blessed Sacrament, sufficiently indicated that to abstinence he added still more painful penances; doubtless he was bound with iron chains!

"But what appealed to me most of all was his constancy in self-conquest. It has always seemed to me that the twelfth rule of the Summary, where *continual mortification in all things* is recommended, could not be more perfectly kept than it was by Father Gin hac. One would have said that the total abnegation of his nature was a perfect passion with him. When he spoke of self-denial, his voice became wonderfully animated, so much so that an English novice, after having heard him, said: 'What a taste the word "abnegation" has for the Father Master; he smacks his lips over it!'

"Yet this man, so hard on himself, had such delicate charity towards others that I never met anyone who equalled him. If he ate little, he saw that his novices did not injure their health by imitating him on that point; and in spite of the guard he kept over his eyes, nothing escaped him. 'It is

a curious thing,' said one of them, 'that although I always have my eyes wide open, I very often fail to remark the wants of my neighbour, whilst the Father Master, who never raises his eyes, can attend to the wants even of those seated at a distance! How often have I not seen him recall some dish, and by a look or gesture invite a novice to serve himself more liberally.'

"His charity towards the sick cannot be expressed. When, for instance, Brother Camille de la Vaissière, then a novice, became ill, he himself rendered him the most humble services with all the charity and solicitude of a mother."

"When he first came to us," writes Father Louis Boutie, "he had not yet passed through his Third Year's Probation; therefore he was still in the period of formation, so that at times one could discern signs of his interior struggles against nature. I do not know whether others remarked the contests of which I speak, but my charge of Monitor gave me more frequent opportunities of observing him. However, he none the less appeared to me to be a man of singular virtue, above all of heroic mortification, which embraced every detail of his life. Even then we spoke of him as a saint, and I know, through the testimony of our Fathers, that he has since made wonderful progress in every virtue."

As may be seen, there was a slight reservation in the admiration of the novices, and we find the same reserve in the testimony of a lay-brother who, when Father Gin hac was Rector of Toulouse, said of him: "At Vals he was not at all so approachable; I used to tremble before him," and he adds that his voice left him when he found himself in his presence, not through fear, but because he became penetrated with respect and the sentiment of his own unworthiness, in presence of a saint.

One need not be surprised at these criticisms, for the best natures have their weak points, and holiness is not the work of a day. It is only by dint of struggling, watching, and prayer that, with the help of grace, one arrives at the golden mean which constitutes perfect virtue. *Semita justi tamquam lux splendens*, little by little the just man ascends that

luminous path, and it is his glory to daily draw nearer to God, in spite of all the efforts of the world, the flesh, and the devil. As we continue this history we shall perceive the continual ascension towards perfect sanctity of the venerated Master of Novices.

It will not be without interest for us to find out his starting-point, and what was the obstacle to his perfection, at the end of his Third Probation. In default of other witnesses, he himself tells us what he then was in his own and others' eyes. In the diary kept at Notre Dame de Liesse, he wrote: "I have got light as to my exterior conduct. I am reproached, and that justly, with being forced, stiff, and constrained in the observance of modesty; I am not at all communicative; in fact, I always seem to be at a loss for words. My exterior is not such as is calculated to attract others or do good; on the contrary, it is an obstacle for me and for others, and if it does not actually keep people away from me, it makes them feel uncomfortable in my presence. Why is this? It is because I make my exterior a subject of thought and study. I am preoccupied about it so I cannot be natural. A musician should think neither of the keys or his fingers, so that his whole soul may be in what he is playing; a preacher should forget his gestures, otherwise they will be studied and unnatural, and there will be no life in his discourse. In the same way, in order that my exterior may not repel others, I must cease to dwell upon it and think more of my interior. But how can I arrive at this? O Divine Heart of Jesus! Thou alone canst work this miracle; grant that I may see only Thee, think only of Thee, then all will be well, and I shall be free and at liberty. Thou will then be content, and so will my brethren. I hope for this grace from Thee, Who have given me so many others. I ask it through Thy loving Mother. Canst Thou refuse to grant it to her?"

It is customary for the Fathers of the Third Year to point out their faults to each other. This act supposes charity in him who admonishes and humility in the one admonished; in both great zeal for perfection. Paul Gin hac noted down the

remarks made to him by his brothers with as much care as a worldly man would note down compliments. In a little book kept by him we read: "I am too reserved; I hold myself in a lifeless fashion; my conversation is monotonous, on account of my desire of always speaking of holy things; when admonishing others, I do not speak loud enough. I often allow a certain sadness to appear in my countenance; my pious reflections are commonplace. On account of my want of agreeableness, I am not communicative with others, and, consequently, I do not gain any ascendancy, etc., etc. I must become so amiable that, in a single recreation, I may gain all hearts; I must be perfectly kind and charitable. Before the Blessed Sacrament, I will no longer be occupied with myself, but with Our Lord. I must be universal in my prayers."

Before the retreat at the end of the year, the humble religious wrote down all the faults which had been remarked in him, and traced a most unflattering portrait of himself, one very different from that painted by those who lived with and admired him. Several things may appear to us ill-founded, but Father Paul eagerly welcomed every criticism. "Sometimes," writes Father Blanchard, "he used to be troubled, because if his humility inclined him blindly to accept every observation made to him, his common sense could not always agree with what was said."

Pitiless towards himself, he writes: "All my faults come from pride, sensuality, and laziness; I am, and I allow others to see it, ill at ease, and so of course I make my brothers so too. I am not liked, I am avoided and, in fact, any uncomfotableness in the Community is caused by me. When I am displeased I bite my lips. I do not cause virtue to be loved. On the contrary, my charity is too aggressive; I am too minute in my care of the novices; they will never be vigorous and strenuous. I am slow, cold, dead." He adds: "I must fight against all this for the love of God."

At Vals, as at Liesse, we see his generous will struggling to advance in humility, confidence, and love.

"1860. Each day when Our Lord comes into my heart,

I beg Him to implant His Cross there. Mary is there to fulfil the same functions that she fulfilled on Calvary. For some time past, my Cross is my powerlessness with regard to God, myself, and my neighbour, but I have accepted this Cross, desiring only what God wills, and so I have found contentment. It hurts my pride greatly to see myself so cowardly, so imperfect, so drawn to lower things, so little united to God. My pride is deeply rooted. Oh ! that the consideration of my misery, which by God's grace I to-day realize more clearly, would only induce me not to spare myself humiliation ! It seems to me that the Divine Goodness wishes to let me know and feel that I am less than nothing, nothingness and sin.

"Before I enter the church, I will ask Our Lord's permission and beg Our Lady to intercede for me. I will then make this consideration: 'Far from deserving to ascend the altar, I am not fit to remain prostrate at the end of the church. Far from being worthy of attention, I should not be given the lowest and most disagreeable charge in the Society. I am not fit to live or to receive the very smallest service from any creature. My place is a low one, it is in hell.'

"*June 1.*—This morning, the First Friday and the first day of the month of the Sacred Heart, *ut jumentum*, like a beast was I before Our Lord. Have pity on me ! I offer Thee all the sentiments of these dear children, these young hearts, so tender, so delicate, and so devoted."

Assailed by desolation and mental agony, he takes refuge in the Sacred Heart, and writes on June 15: "Feast of the Sacred Heart ! What a triduum this has been ! During two whole days I scarcely knew what I was doing, but it is good for me to know by experience how weak and miserable I really am, how sin penetrates my whole being. I cannot pass one hour or perform one action without offending God ! My life—I feel it—is a tissue of faults and infidelities, of cowardice and self-seeking. My pride is in revolt ! I would like to see myself stronger and to have less matter for self-accusation, but every day I realize my misery more

and more; never can I fathom this abyss of corruption ! There is nothing for me to do but to throw myself into the arms of God, and cast all this misery, which is far greater than I can understand, into the ocean of His mercy. The Sacred Heart of Jesus will be my refuge, and my hope. If I am an abyss of misery, It is an abyss of mercy and grace, and even my wretchedness is another reason for hope. I know that I am continually offending Him, but I also know that He loves me always, is always *delicia mea*—yes, ah yes ! always. There is a struggle between my miserable heart and the adorable Heart of Jesus: on one side my frightful misery, on the other the Infinite mercy of His Sacred Heart. I well know that victory will not be mine, I know that I shall be conquered; glory to the Divine Heart ! *The mercies of the Lord I shall sing for ever.* Oh ! to be humble and to suffer, to forget self and all created things for love of that Heart, which loves to the very end !

“*Feast of the Holy Apostles Peter and Paul.*—To see, to acknowledge, even to love one’s own misery ! What strength does one not gain, even in the midst of wretchedness ! Let me only be faithful, the less I can do, the more will God do. Glory be to Him alone !”

This shows us the Father Ginhac as known to his own novices. In his exterior there was a certain want of ease, a certain natural awkwardness, joined to great timidity; defects caused by a fervour, which went beyond the mark and had not yet attained the golden mean of perfection.

Paul Ginhac gave himself wholly to God, and embraced the Cross of Jesus Christ with all the energy of a naturally strong and obstinate will, but at that epoch one perceived too much the iron hand that kept all the senses in a rude servitude. In his soul the inferior part was always in darkness and desolation, whilst the superior part enjoyed the calm and serenity known to those who love God and Him alone. However, the efforts he was obliged to make in order to conquer self left on him a certain stamp of severity, which was apparent to all who knew him at the beginning of his career.

We need not be surprised that virtue such as his should appear too austere to some of those who observed him. Neither should we be astonished that the admiration of the novices, who had just left their homes and knew as yet only the delights of family affection, should not be unmixed with fear. "From the very beginning," writes Brother Louis Terasse, "Father Ginhac's sanctity inspired me with the greatest respect; nevertheless the first eight months were very trying. Everything irritated me: his thinness, the inflexibility of his exterior, the extreme correctness of every detail in his actions—all this filled me with discouragement and a vexation which I longed to vent on the holy man. One day the enemy excited these feelings with greater intensity than usual, and, in order to defend myself, I hung my rosary beads round my neck. In spite of this, however, I was conquered, and with the beads still round my neck, I went to seek the Father Master. When I found him I told him, in rather forcible language, that I could remain in the Novitiate no longer; that instead of my being formed there, I was being deformed; that everything was displeasing to me, he more than anything else; that the very sight of him aggravated me, etc. He heard me smilingly, quite calm and serene, until I had quite finished, and then he said: 'I know perfectly well that I am not what I ought to be; nevertheless, as I am here by God's Will, it is of me and of no other that He will make use in order to form you in the virtues of religion.'

"What he said next, I cannot well recall, but the accent of living faith there was in every word made a great impression on me. In spite of it all, however, I still remained obstinate, and the Servant of God humbled himself so far as to go on his knees to ask my pardon; he then begged me to kneel with him and say a *Memorare* together. I repeated the words after him, and though I prayed very badly, he did it so well that, as the prayer went on, little by little, calm returned to my soul, so that when he arose I was completely changed; in fact, I no longer recognized myself. Since that day my love and veneration for this holy man,

whom until then I could not endure, knew no bounds, while he on his side, far from remembering my rudeness, always treated me with the greatest affection."

Even in those days his charity for others was most delicate and thoughtful, but, just at first, it was his austerity which struck one with astonishment. Amongst themselves the novices spoke of his frightful penances, of his disciplines armed with sharp points and reddened with his blood. They wondered how he lived on the small quantity of nourishment he took, seeing him often, on Fridays particularly, pale and worn as if after prolonged vigils, and noticing his constrained movements, which betrayed the pricking of the hair shirt or the galling of the iron chain.

It may be asked whether all this austerity did not impart a taint of rigorism to his direction. It does not appear that it was so; the spiritual notes, which he has left us, reveal a spirituality strong but gentle, in which the predominant characteristics are love of God and confidence in Him.

But had he, at that time, that perfect discretion and dexterity in the direction of souls which St. Bernard says is only acquired by long experience? It is certain that, in the beginning, he did not make sufficient allowance for the frailty of human nature, in his desire to advance souls to the very highest perfection. Little by little, however, the sight of human misery and the unction of the Holy Spirit taught him the art of proportioning the effort demanded to the infirmity of the subject. Later on in life he became as large-hearted and indulgent in his direction as he was formerly inclined to be rigid, and charity alone reigned in the soul of the Father Master. Even before he left Toulouse, the older novices could say to new-comers: "You would never know him to be the same man, he has become so kind and indulgent." Towards the end of his life gentleness became his chief characteristic, and the impressions of Father de Beaupuy, a Tertian of 1894, are quite contrary to those of the novice of 1856:

"I shall never forget the impression made upon me, more than four years ago, when I saw Father Ginhabac for the first

time. On account of his reputation for austerity, I had imagined that he would be rather formidable, and I had never expected to find him such as he really was. From the very first moment I felt quite as full of affection and confidence as I did of respect. Certainly his exterior was that of a saint. I could never convey the effect produced on me by his open, candid countenance, his charming smile and almost child-like expression, the result of the simplicity, detachment, and purity of his soul. He observed the rules of modesty in the most perfect manner, thus imposing upon his body a continual martyrdom; but with all this, his smile was of such a heavenly gentleness that I have never seen anything to equal it."

A little farther on the same witness says: "I ask myself at times whether, in the beginning of his life, he was not a little severe on those 'half-wills,' of which there was not a trace in himself. I only knew him when he had attained the height of sanctity, and when his will of iron had been tempered by extreme kindness. How thoughtful he was! How affectionate, simple, and gentle, valuing the affection shown him with such simplicity of mind and condescension! In his holy soul there was absolutely nothing of affectation."

II. PROFESSION

On the feast of Our Lady's Assumption, 1860, Father Ginhac made his last vows in the chapel of Vals. He tells us in his diary of retreat preceding his Profession what were the feelings of his soul during these, the most solemn days of a Jesuit's life:

"I feel an ardent desire to belong to the Society, to be a true, not a counterfeit, religious. I ask the Blessed Virgin to bring me into that Society and to obtain for me the same sentiments as our first Fathers had at Montmartre, or those with which St. Paul gave himself to Jesus Christ. I wish to enter by the true door, that of self-denial and perfect humility.

"In the colloquy of the Two Standards I desired from the depths of my soul to renounce myself, and all passing things, so as to unite myself closely to Our Lord, Jesus

Christ, Chief of the Society, and also to that Society itself; I wished as much as possible to conform my sentiments to those of Our Divine Leader, and my heart to His Sacred Heart. I also ardently desired to pronounce my holy vows, in the sense of our Constitutions, and to unite in myself all the dispositions expected from those who have been thus privileged. As I have made a special vow to fight under the orders of the Sovereign Pontiff, I am obliged to have an unbounded devotion to Holy Church.

"The work of this day may be thus summed up: To leave oneself and all things, to take the Cross for one's standard, arms, and recompense, and to attach oneself for ever to Jesus Christ. Ah, would that it were so!

"It seems to me that when I shall have given up all by the three vows of Poverty, Chastity, and Obedience, I shall receive as my reward Jesus Christ Himself, and that He will say to me: 'Behold, I am here; I wish to be thy riches, thy delight, thy glory, and thy liberty.' What a thought that is! O precious treasure! O blessed delight! O incomparable glory! for the little that I give I receive an infinity! What must heaven be, if already my Jesus gives Himself entirely to me!

"Had I all the riches, all the pleasures, and all the glory, of this world, how happy should I be to offer all to Thee! All for Jesus! He is all mine, all for me! I will live no longer for self, but all for the glory of my Divine Chief, and, if such be His good pleasure, I will go before kings and peoples to preach the names of Jesus and Mary.

"What a day! Heaven and earth listen, the whole Society is in prayer, and my brethren all rejoice. What have they not done to express the loving kindness of their hearts! How one is loved in the Society of Jesus!

"Is it not touching to see the confidence manifested by our brethren in religion, and by those of the world, in the prayers or the blessing of the newly Professed?"

These testimonies of sympathy and veneration were sincere, and if he had had less humility Paul would perhaps have found in them occasion for vain self-complacency, but he only saw motives for holy confusion and sadness.

"How the Cross weighed on me to-day! I was a prey to desolation and aridity, and, seeing myself praised for what I do not possess, I failed in charity by thinking that it was all irony. I felt that until now I have done nothing for God, my brethren, or my neighbour, nothing to advance myself in virtue, and that hitherto my life has been only sin, self-seeking, and hypocrisy. And has it in truth been anything else? This thought was a very painful one, and caused me great sadness, particularly on the day after my profession."

Father Andrew Sauze, then a student of theology, mentions some details which explain these sentiments of the newly Professed: "Some of Father Gin hac's former novices composed verses for the occasion, in which they gave free vent to the feelings of love and respect with which his great virtue had inspired them. This was the greatest of trials for him, and he acknowledged afterwards that he never suffered so intensely, the praises which he heard sounding in his ears like so much derision."

Later on Paul notes in his diary the impression made on him by this great day. "If here on earth the Society celebrates with such joy the final admission of one of its members, what must it be in heaven when a son of this same dear Society safely reaches the eternal shore! With what transports of joy is he not welcomed by his brethren! How joyfully I signed the act renouncing all worldly possessions!

"During my retreat I clearly saw that I owe everything to the Society, and that the only way I can repay this debt is to allow my superiors to do with me as they please. The virtue and strength of holy obedience will supply for all my incapacity."

On August 28 the newly Professed wrote to thank the Father General for having deigned to grant him a favour of which he was so unworthy, and he then added: "With the help of Divine grace, I believe that I now desire to live only for Jesus Christ, our King, and for our Mother the Society. I wish to have no personal interests, but to devote myself entirely to the interests of Jesus Christ and the Society. I

feel disposed to do all that you may command me, and to go wherever you may send me, for the glory of God. The only thing that saddens me is that, through my own fault, I lack that which is necessary for me to serve the Church and the Society. However, I know well that if I am humble Our Lord will deign to make use, somewhere, of this wretched instrument, which He has chosen for Himself.

"I earnestly beg of your Paternity to have the goodness to point out to me my numberless defects and faults, and to reprimand and punish me severely for every failing. You will do me great service by thus showing yourself my true Father, whilst, on my part, I will always bear towards you the true sentiments of a devoted and faithful child who, with God's grace, means to correct himself.

"I conjure you to pardon me, in the name of the Society, for all the wrong I have done her during my years as Master of Novices. As a token of this forgiveness, deign to bestow upon me your paternal blessing."

To this the Very Rev. Father Beckx replied: "The sentiments which you manifested to me, on the occasion of your solemn profession, are those of a true child of the Society, and have made me surer still that God has accepted your holocaust, and received it in the odour of sweetness.

"Instead of forgiving your faults, of which you are certainly not guilty in the exercise of your charge, I thank you, in the name of the Society, for the zeal which you have shown in the discharge of your functions."

The two following letters show us with what disinterestedness Father Ginhac renounced all worldly goods previous to his profession:

"To Victor Ginhac of Mazel.

"May 12, 1858.

"You may think, my dear brother, that as I write rarely I have forgotten you, but such is not the case: I think of and pray for you every day, and is not that a better proof of affection than a letter would be?"

"I should wish to see Le Mazel become, under your care, a veritable house of God, one in which He would be loved above all things, and in which work was done solely for His sake; a house in which no word was ever spoken except of things relating to His interests, and, oh, how blessed it then would be! Content, joy, happiness, every blessing, would be showered down upon it in abundance.

"But I am sure that things are thus. I know the goodness of your heart too well to imagine that you have not made over all your rights to Our Divine Lord. Besides, you will understand that even your temporal interests would require this of you, and thus I am convinced that you have acted in this way. Cultivate special devotion to the most Blessed Virgin and her chaste spouse St. Joseph; it will be the means of bringing you many blessings.

"As the time of my solemn profession is approaching, I should like to arrange my affairs finally with you. Will you be good enough to tell me how you are now situated, the number of children that Our Lord has given you, etc.? Please let me also know if you have paid your debt to La Trappe, and, finally, what you judge well to give me, deducting the sums already advanced. Let me have an exact statement of all this as soon as possible.

"I am still employed in the same functions—those of Master of Novices. It is a responsible position. What can I not do in these young hearts by showing them the paths of holiness!

"My most cordial greeting to all your family, particularly my sister-in-law and Uncle Augustine. Pray much for our dear Louis."

Three years later the matter was still in abeyance. "Towards the end of 1861," relates the parish priest of Serverette, "Victor Ginbac came to me and said: 'In 1858 I settled some family matters with my brother Paul, but since then I have heard nothing from him, and I do not know if he is satisfied or not.' I wrote to Father Ginbac, who replied: 'I want nothing; Jesus Christ is sufficient for

me.'” And it was these same noble sentiments which dictated the following letter, dated Toulouse, Christmas, 1861 :

“ MY DEAREST BROTHER,

“On May 10, 1860, I had the happiness of pronouncing my final vows in the Society of Jesus. At that time I absolutely renounced any worldly goods which might come to me from my deceased parents, of happy memory. Hitherto I told you nothing of this, and it is only at your own request that I now do so.

“You are the owner of everything, my dear brother; make the best use you can of your possessions, I will never claim anything from you; I desire henceforth to remain one of the poor of Jesus Christ. I will possess nothing in this world but my crucified Master, my King and my Model, and I will live only on the alms which will be given to me and to my brethren for love of Him. However, if I have left any debts (I do not think that such is the case), you will of course pay them for me, as one may not give away what one owes to others.

“Permit me, however, to tell you of a good work you might do. There is a church near you, consecrated to St. John the Baptist, which is, I am sure, still in the same neglected state as it was when I last saw it. Could you not at least repair one of its chapels, and every year devote a certain sum to its upkeep? Remember there is no obligation in all this; I leave it entirely to your own good heart. Has poor Louis left any debts? Try to find out through our sister the Visitation nun.

“Remember me affectionately to each of your family and to our uncle Augustine; I never forget any of you. May God grant you His grace and His love! Work more for heavenly than for earthly goods. In heaven I hope to meet you all; may we soon be united there! Adieu, my dear and well-beloved brother; we shall meet in our heavenly home!”

In both these letters Paul alludes to his brother Louis. The author of the manuscript life tells the story of this

Prodigal Son of the family: "We will now speak of a great sorrow which befell the Father Master in 1858. Four years before, on October 9, 1854, his brother Louis, aged twenty-four years, was admitted to the Novitiate of Toulouse in the rank of Coadjutor Brother, but, unfaithful to his vocation, Louis asked to be dispensed from his vows in 1859. In vain Father Paul made every effort to stop him in his evil course, but Louis persisted, and went to Damascus, where, on August 13, 1865, he died almost destitute, after having for some time been professor of French.

"In this misfortune there is consolation for many parents, who are unduly afflicted by the wanderings of a prodigal child. No one can merit from God the great blessing of a home without a shadow, and it is only in heaven we shall see how well it was for the faithless ones that they had saintly brothers, as for the sake of these latter God will not allow them to prosper, but will strike in order to save them."

Towards the end of his life, Father Desjardins, who made his profession with Father Ginhac, thus formulates his judgment of him:

"I knew Father Ginhac at Notre Dame de Liesse during his Third Probation, and I also knew him at Vals. I have lived long in the Society and met many religious remarkable for their great virtue, but I declare that I never saw anyone who impressed me as Father Ginhac did. He seemed to me to be completely dead to self, superior to every human weakness, and to have fully subjected the flesh to the spirit and substituted the supernatural for the natural. Thus I have always considered him a saint, one of those privileged souls whom God is pleased to glorify even by miracles, and who seem to unite in themselves all the conditions which the Church exacts from those whom she raises to her altars. I have always hoped that, after his death, God would do wonderful things through him, and that the Church would render him the honour she gives to the Blessed. I can also affirm that I have observed these same impressions in people of every condition remarkable for piety, good judgment, and learning.

"From 1859 to 1861 I had the opportunity of watching him closely, and I always found him a perfect model of exactitude in the observance of the rule. His charity and mortification were simply unequalled, and I never saw him perform any action through ill-regulated affection or from natural impulse. I particularly observed the efforts he made to temper the austerity of his character, so as the better to practise cordial charity towards his brethren. In fact, he became a living image of the charity and sweetness of the Sacred Heart of Our Lord. The result of all these efforts became still more apparent when he was made Rector of Toulouse, and each time that I have had the happiness of seeing him I remarked a continual increase in brotherly cordiality.

"In Father Ginhac I have always noticed a great love for the hidden life. He was a man of prayer, entirely devoted to God, and one singularly gifted with prudence in the direction of souls, which gift came less from his natural talents than from his intimate union with God."

Father Gautrelet writes: "Father Ginhac was, to my mind, the finished type of a supernatural man; grace had quite penetrated and transformed his nature. Seeing him one thought of St. Paul's words: '*I live, now not I, but Christ liveth in me.*' His glance, his walk, his every action, his intentions and affections, all were supernatural. But in speaking thus I am only trying to explain what cannot be explained. What struck me most in his life was his wonderful spirit of mortification. His self-possession, also, was marvellous; of passions one saw no trace, grace reigned as queen, and God governed that soul as He willed.

"But once again I repeat that I cannot do him justice, and in speaking thus I only say what all those who knew Paul Ginhac have seen and said."

CHAPTER V

TOULOUSE—FATHER GINHAC, RECTOR (1860-1869)

I. RUE DES FLEURS

A RELIGIOUS of the Society of Jesus is in the period of formation until he makes his last vows. During that time he studies those sacred and profane sciences which he is one day to teach, he learns the divine art of guiding souls, but above all he learns how to conquer nature and give himself to God without reserve. In this long preparation the best years of youth are spent, but St. Ignatius judged all this necessary to form an apostle, and those who, by experience, know the necessity of prudence and knowledge for the sacred ministry, realize that this long trial exacted by their holy Founder, and authorized by the Church, is none too long to fit them for their arduous task.

Father Ginhac had passed through each degree of this preparation—novice, scholastic, tertian, and director of his brethren; he had faithfully corresponded with every grace, and had thus become, according to the wish of St. Ignatius, “a worthy minister of Jesus Christ.”

At his profession he promised to devote himself to the service of God, and now he will keep that promise and, every instant of his life, will live only for Jesus and the souls ransomed by His Precious Blood. In the month of September, 1860, Providence drew him out of his solitude at Vals. He writes: “My patron for the month was the Exaltation of the Holy Cross; my object, to glorify Our Lord Jesus Christ. I left Vals on September 14, Feast of the Exaltation of the Holy Cross. I reached Toulouse on Saturday, shortly after midnight, the Feast of

the Seven Dolours. On the morning of that day I visited the house, and next day, September 17, Feast of the Stigmata of St. Francis, I received the official announcement of my destination. Does not all this show that I am to be the child of the Cross? I must carry my cross, and carry it every moment of the day, for the glory of God and the salvation of souls; I must imitate Our Lord and His Blessed Mother so as to beget Jesus Christ in every novice, in every soul. All in the Cross and by the Cross, nothing without the Cross!"

The Novitiate of Vals having been closed and that of Pau founded, Father Francis Pichon was appointed to preside over the new foundation, while Father Ginhac was sent to replace him as Master of Novices at Toulouse. The Novitiate was then transferred to the beautiful new residence recently opened at the Rue des Fleurs.

From a mere natural point of view this position was an attractive one, but Father Ginhac aspired to humbler duties. On March 6, 1860, Father Beckx wrote to him: "You still wish to devote yourself to the foreign missions; cultivate that desire with care. Who knows if one day Our Lord will not grant you the grace of seeing it realized? In the meantime, if you see this same desire in any of your novices, carefully direct it; that will be a recompense for you, as you will thus work for the missions quite as much as if you had devoted your whole life to them."

At first he was appointed Spiritual Father as well as Master of Novices, but very soon he was relieved from the first office. He writes in his diary: "Besides my ordinary work—of which I have more here than at Vals—I was also charged with the duties of Spiritual Father; however, after some days I was dispensed from this without any request on my own part, which shows how well it is to allow God to act as He wills; He knows far better than we what is for our good. When God commands me to do one thing, He does not wish me to do another. Will only what God wills."

This lightening of his burden did not, however, last long.

In September, 1861, he was named Rector of the Novitiate, and on receiving this yet heavier charge he must again have said: *In manibus ejus sortes meæ.*

He was now Superior of two large communities, and replaced a man of great merit and influence amongst the clergy and the faithful. Was not this double charge more than he was capable of? Brought up far from the world, a stranger to its customs, timid by nature, accustomed to deal only with religious, would he be able to keep the sympathy already gained for the Society? Would he bend to the exigencies of a complex and delicate situation, and respond to the expectations of so many? Many of those around him asked themselves these questions; but the new Rector, ignorant of the ways of the world, possessed the knowledge of God, and in the school of the crucified he learned the art of winning hearts. There was at first a struggle, but his love for the Cross soon triumphed, and inspired him with a humble and complete submission.

“*Nativity of the Most Blessed Virgin, September 8, 1861.*—What a day to end the Exercises and pronounce one’s vows! Some of my novices have had this happiness. The meditation prepared for them gave me the desire of being, like Mary, born to a perfect life. On coming into this world, Mary wished to live in complete poverty, spotless purity, and perfect obedience.

“This is what one ought to propose to oneself on entering the Society, this is what we should desire each time we celebrate the birth of Mary, or when one is called to superiority: complete detachment, not alone from all passing things, but from every affection outside of God. One should desire, not only to deny every satisfaction to the senses, but even to crucify them, and to do God’s Will with one’s whole heart, as manifested by the Rule and by Superiors. This, O my Mother, is the detachment I desire, and which I beg you to obtain for me. Can you not, will you not, grant my request?

“Is there not much self-love, much hidden pride and human respect, in my feelings with regard to the charge of

Superior ? If I really do dread superiority, is it not, perhaps, because I fear the trouble, the suffering, the want of success ? I should immediately accept God's Will, and desire all the fatigue, suffering, and humiliation, that may come to me; I must absolutely renounce every satisfaction that nature could find; I will tell my Superiors, that they may reprove, warn and correct me as they wish, that by acting thus they will even give me pleasure; they may humble me, take the charge from me, even lose confidence in me; nay, I will beg of them to act thus, should I stray from the straight path. I must be very submissive, very open, very obedient, never a flatterer; I must rise above all human respect, and place great confidence in God. I will put Jesus Christ in my place as Superior, giving everything into His care, that He may guard the house and the hearts of its inmates. I will place myself under the protection of Mary, of St. Joseph, of St. Ignatius, so as not to impede the action of Jesus and the growing perfection of each one. With the help of God, I will prepare for His service perfect hearts and devoted labourers."

To the new Superior there soon came words of encouragement from Rome. "You have done well," wrote the General, "in following the Father Provincial's advice and giving up all idea of turning aside the burden of superiority. In accepting that charge, with the dispositions you manifest to me, you have elicited an act of faith which will draw down, upon you and upon the whole house, Heaven's choicest blessings.

"I highly approve of the rule of life you have drawn up for yourself; in everything you seek only the greater glory of God and the spiritual progress of 'Ours.' In order to effect this good, you lead them to draw from the Exercises the spirit which should animate them in faithfully keeping our holy Rules and walking according to our Constitutions. You will pray much and give good example in everything, making yourself 'all things to all' to gain all to Our Divine Master. Such is the plan you have resolved to follow, and I can see nothing in it to be changed. By this means not only will you yourself lead a truly religious

life, but Our Lord will make use of you to communicate the same to those under you."

In his spiritual journal Father Ginhac has traced out the ideal which he had formed to himself of what a Superior should be, and whilst reading what he desired to be we shall see what he really was.

"This thought came to me after Holy Communion: in becoming a Superior I become Father of souls. The looking after the material interests of the house, the health and bodily wants of the inmates, the giving of permissions—all this is very little. One becomes Father of souls in order to lead them to perfection and union with Our Lord, to make them advance in the spirit of the Rules and Constitutions, and to regulate their external work, having in view God and the salvation of souls.

"In order to attain this end there must be prayer and sacrifice; good example must be given to everyone in everything.

"One must be oneself such as he would desire subjects to be, and by being all things to all will gain all. Individual subjects should have the rules of their special charges read to them; they should be gently reproved for their faults and encouraged to speak of their souls. Would a Superior be really such who neglected to know the state of each soul? Would not that be to neglect the chief thing? One is Superior principally for the salvation of souls."

During the days which followed, new lights came to him during his meditations. "I ought to be—First, just like one of my brothers: no exception, no privileges, no peculiarity; a brother to my brothers, and Superior as little as possible, only using my authority when I cannot do otherwise. Secondly, I ought to be the least of all in my own eyes, so that I may look upon myself as the lowest. I must honour each of my brethren, and be ready to receive advice from any of them; I must find in each examples of virtue and perfection, which I shall try to follow. Thirdly, I must be the servant of all. *Non veni ministrari, sed ministrare.* I am not here for myself, but for them; to do their will, not

my own; to work for them, not to profit by their services. Besides, there is nothing mine; everything is theirs. I must look upon the time spent in listening to them, not as time lost, but as time well spent; this is what God wills. Lastly, I must expect no reward; I must rejoice if I meet with ingratitude. Can I pretend to deserve anything else? Is it not for God that I am working? I must look upon myself as being unworthy of remaining in the Society; what a subject of confusion it is to feel oneself without virtue, or science, or merit! Ought I not to be grateful that I am allowed to live in God's house, converse with His saints, and work and combat together with them?"

In order to attain to this perfection, the Servant of God had recourse to the Most Blessed Virgin: "Mary, my august Sovereign and tender Mother, I implore you to open to me your heart and the heart of your Divine Son, the hearts of my brothers, and of all those with whom I come in contact. At the same time I beg of you to open my heart to Jesus, my Master and my Leader, and to you, my Mother, whom I so wish to love!

"O Mother, I know that you love me, and that you have suffered for me; I know the numberless graces that you have obtained for me. Grant that I may love you; be my Queen and my Protectress; keep me from all danger, enlighten me in my doubts and in my difficulties, sustain me in my weakness. May I ever act with a right intention; may I be wise, prompt and firm in my decisions, vigorous and constant in all my actions! May I live united to God, may I walk in the sight of Jesus Christ, your Son, and imitate His example! Grant that I may show myself full of discretion, gentleness, and charity, towards my brothers; never let me listen to self, my passions, or my imagination, but let me despise self and devote my whole life to others. It is not for myself, but for souls, for the Society, and for God, that I am placed in this position.

"O Mary, my good Mother, in you I place all my hope, and I fear nothing while under your protection; in your care I will go forward without fear or hesitation; I place myself

in your hands. I seek God alone; I no longer fear to displease men, I care not to please them; pain and humiliation do not frighten me, I am happy to endure them; but I am not worthy to bear the cross of my Saviour."

The tone of this prayer shows us that Father Paul was under no delusions as to the difficulties of his charge. What could he do, a mere new-comer to this important house of Toulouse? He was in the midst of men renowned for their eloquence, their learning, their distinguished manners and knowledge of the world, and he had none of this prestige. Although all looked on him as a man of no ordinary virtue, he had not yet won at Toulouse that ascendancy which sanctity gives. Nevertheless, faithful to his duty and to the counsels of the Provincial, Father Studer, he did not hesitate to exact from all that perfect regularity which ought always to reign in a Novitiate. That his first years were laborious ones is shown by the following lines written by Father Beckx, and dated December 26, 1862:

"Although it is only a short time since I last wrote to you, I cannot help replying to your letter, for I feel that you are suffering and have need of some consolation. You are suffering, and I share in these sufferings, but *Sursum corda!* 'God permits no one to be tried above his strength'; let us, then, hope and pray. The changes you have made in the house will, I feel, be the means of good, and then patience will do the rest.

"Your novices are few, and I regret it; do all in your power for this *pusillus grex* of the Good Shepherd; imbue them well with the spirit of St. Ignatius."

Doubtless the humble Rector must have suffered, feeling himself so incapable to discharge his obligations; but perhaps he also knew that sadness so keenly felt by Father Martin Guttierrez at the sight of the imperfection of his subjects, and for which the Blessed Virgin reproved and then consoled him. She showed him two hearts of unequal size: one was quite small, almost smothered between two drops of blood; the other, very large, could dilate at ease. "Two drops," said the Blessed Virgin, "suffice to crush your heart, whilst

not all the sins of the world could crush the heart of God. Imitate it !”

Before confiding to Father Ginhac the direction of the house of Toulouse, Father Studer had foreseen the difficulties which awaited him. He was not ignorant of the fact that his zeal for perfection might seem immoderate, and his youth was another cause of uneasiness; but he relied upon him, and his hopes were not deceived.

Those who, later on, heard him comment on that chapter of the Constitutions in which St. Ignatius enumerates the qualities which should distinguish the General, and, in a lesser degree, every Superior of the Society, could not help recognizing them in the speaker: familiarity with God, charity, humility, self-mastery, firmness united to gentleness, magnanimity. He had not, perhaps, mental gifts of the highest order, but his dealings with others were marked by rare prudence, and in business matters he showed watchfulness, strength, and constancy; above all, he had in a high degree that perfect probity, that love of the Society, that rectitude of judgment, which, St. Ignatius says, should never be wanting.

II. EDIFICATION

Amongst the qualities which distinguished the young Rector was that which St. Ignatius considered of the greatest importance—edification. *Magni sit exempli, magnæ ædificationis.*

“When Father Ginhac came to the Rue des Fleurs in 1861,” writes Father Sécaïl, “the austerity and the modesty of his exterior at once impressed me. As Minister, I was obliged to watch, and soon I saw many things which caused me uneasiness. At table the Rector took scarcely anything. At night, when everyone had gone to bed, he went quietly to the chapel, and remained there until after ten o’clock, making the Way of the Cross. In the morning at four, when the others rose, I found him again in the chapel, finishing the Way of the Cross, from which I concluded that he must have risen before three. After some time I con-

sidered it my duty to inform the Provincial of the state of affairs, so I said: 'We have a Master of Novices who, as far as I can see, wishes to live without either eating or sleeping.' Father Studer listened, and, with his quiet smile, answered: 'I see you are looking after your community well, and I am pleased with you for it; but let Father Ginhac continue as he is: he has grace, and you will see that all this will not prevent him from outliving both of us.' "

The Father adds: "I never saw Father Ginhac relax in the way of exceptional holiness, and when, in later years, business brought me to the Rue des Fleurs, I always felt an odour of sanctity through the house."

Father Lamy de la Chapelle, now a missionary in the Mauritius, writes: "I look upon it as a great grace to have had this man of God for my Novice Master. I and my companions always looked upon him as *par excellence* the man of St. Ignatius and of the Society—a sort of incarnation of the Spiritual Exercises, the finished type of the supernatural man, one who practised the greatest mortification in all his actions, and who never yielded to Nature's voice. His words were so measured, his movements so regulated, his self-command so absolute, that his very presence in the house exercised a powerful influence over those who dwelt in it: he was an eloquent and continual sermon.

"One day I said to Father Cazet, now Vicar-Apostolic of Madagascar, but at that time Socius: 'It is true, is it not, that our Father Master is a man of great virtue?' 'Great virtue,' replied Father Cazet, with an air of conviction, 'he is a saint if ever there was one!'"

Mgr. Cazet himself has been good enough to write his impressions of thirty years ago. "At the close of my theological studies I was sent to Toulouse, in July, 1862, and I remained there for two years, first as Socius to Father Ginhac, and then as Minister. In this way I had frequent dealings with him. What impressed me most was the wonderful self-possession which never deserted him, though it was not his natural disposition, and he had only attained it by a complete victory over self.

"Nothing could disturb his peace—neither worries, nor contradictions, nor the most unexpected events. Once he was in a very awkward position on account of a retreat to be preached in a neighbouring diocese, for which he had relied upon a Father from another house. At the last moment the Father was prevented from coming by unforeseen circumstances, and there was no one available at the Rue des Fleurs. He called me and told me of his embarrassment, but he did not show the least sign of trouble, impatience, or displeasure, nor make any complaint that he had not been forewarned. He remained recollected an instant, and then said, 'I am going to send Father X——,' who certainly never expected such a thing, but who went in the spirit of obedience, which helped him to accomplish his mission.

"The mother of one of our novices, speaking to me once in the parlour, said, 'When I see Father Ginhac, I think I see God,' so impressed was she by his calmness, kindness, and gentleness.

"To the great edification of his subjects, he was the faithful mirror of the Rule, and it is the remembrance of his many virtues which impels me to invoke him since the day of his blessed death, with the greatest confidence in his power with God."

The lay-brother, Louis Breyse, who was Father Ginhac's novice at Vals in 1858, and who, as Socius to the Provincial at Toulouse, had many opportunities of watching him, says: "His holiness was as great as ever, but there was something gentler and more approachable about him. I never heard either a Father or a Brother mention a fault in Father Ginhac. When he was spoken about, it was only to praise his virtue.

"He said to me one day: 'Brother, I am going to begin my retreat on the day after to-morrow, and, in order to keep more recollected, I do not wish to go down to the refectory, so please bring me each day some soup, bread, and water.' Knowing all the penances he performed, I was afraid he would make himself ill, so I informed the Provincial of the

matter, who replied: 'Do not be uneasy; I will see to it myself.' On the day appointed I went to Father Gin hac and asked if I were to bring him his food as requested. 'Oh, Brother,' he said, 'you spoiled everything!' and the good Father came to the refectory as usual.

"Although he was Rector, he would not allow his bed to be made by another, and usually he swept his own room, though occasionally he would allow this service to be rendered him by a lay-brother, as is usual for Superiors. When it came to my turn to do this, I saw that instead of a mattress there were two planks of equal length, so arranged as to resemble the sides of a coffin.

"As to his other penances, one could easily guess at them from the very appearance of the holy man, who generally looked as if he were clothed in haircloth and bound with chains.*

"Both at Vals and Toulouse I often served his Mass, and was invariably struck by the singular reverence and piety which he brought to the celebration of the Holy Mysteries."

Later on, when this same Brother was at Rome as Socius to the Assistant for France, and had still greater opportunities for meeting with many holy men, he wrote: "I have met many persons of great virtue both in France and Rome; I have lived with Father Beckx; with Father Cambi, Spiritual Father of the Professed House at Rome; with Father French, of the Irish Province, Assistant for England; and with other religious of great virtue: I admired them all, but none in the same degree as I did Father Gin hac."

An anecdote tells of the wonderful impression made on people of the world by the appearance only of the Servant of God:

"Father Gin hac always travelled third class, but meeting

* Another Brother from Toulouse writes: "I have always believed that at night he removed the mattress from his bed, and lay on the planks, which were placed crossways. The walls of the alcove, as well as the floor, bore stains of blood. From time to time, when the Father was away for a little while, I used to wash away these stains; but very soon others would appear. Again I would wash and even scrape them away with a bit of glass, but the blood invariably reappeared."

me one day at Toulouse railway-station, and finding that we could go together as far as Castelnau, he, through charity towards me, deviated from his usual custom. There was an unusual crowd of people that day, and I got into a second-class carriage, in which there were already eight persons. They made way for me, respectfully, it is true, but, still, as only for their parish priest; but as soon as Father Ginhac entered, everyone in the compartment became silent, so impressed were they by his very aspect. Unknown to himself, virtue had gone out from him, and the perfume of his holiness had reached even to these people of the world. Gossip gave place to long earnest looks towards him; and if the conversation was resumed once more, it was only in whispers and in a kind of reverential fear.

“These few minutes were worth a retreat. I drew between him and myself a parallel not at all to my own advantage, and each time I recall that little scene I am as much impressed as I was on the day of its occurrence.”

III. OBSERVANCE OF RULE

Charged with watching over the observance of the Constitutions, the Rector forced himself to become a living rule: he had realized that there is no more effectual means of maintaining regularity.

“Whilst meditating on the Circumcision, I saw that the Divine Master willed to submit Himself to that law, which did not bind Him, in order to teach me the respect which I always owe to the Rule, even when, on account of my office of Superior, I might dispense myself from it. As I keep it others will keep it, so, when I perceive some infraction of it, I will pause and examine whether I have not failed in a like manner, and thus have been the cause of God permitting in my brother this fault which so afflicts me. This practice is an excellent one, and one calculated to make us progress daily according to these words of St. Paul: *Diligentibus Deum*—one, also, which will draw down God’s blessing both on the house and on

him who has offended. Finally, it will cause correction to be fatherly and gentle, strong and efficacious; in a word, it is a means of growing in humility, charity, and union with God."

The holy Rector made progress in every virtue; his fidelity to the least prescriptions of the Rule was truly admirable. A lay-brother writes: "In the streets, when I accompanied him on his visits to the sick, I could see with what perfection he observed the rules of modesty, and more than once I saw passers-by turn round and look at him wonderingly. It might be said that his modesty in the streets was a continual sermon."

To this a novice adds: "During my Novitiate I was for seven or eight months assistant to the Porter. Father Ginhac was very exact about having the enclosure door always shut, and exacted strict silence at all the entrances. I often watched him in the parlour. His whole exterior was perfect; he used then not to look quite so serious, particularly when he first entered the room, and when bidding his visitors farewell he always went with them to the outer door. His stay in the parlour was usually a short one, but I have seen him prolong it a little with priests.

"The brother Porter had orders to warn him a few minutes before the hour for the conference, and as soon as this signal was given the Father took leave of his visitors as politely as possible. I often saw him called hither and thither by different persons who wanted him, some in the parlour, some in the confessional, some near his room, and all at the same time, no one taking into account his duties as Novice Master. In spite of it all, he retained that calm which was characteristic of him, and many a time I noticed how he gave preference to his novices, and spoke to other members of the Community only when they had been attended to.

"I often went to town with him, and I never remember his speaking of anything but God or the interests of my soul. He often said to me: 'Brother, raise up your heart! raise up your heart! Let us detach ourselves from the things of earth; we are not made for this.' Or else he would say: 'We must really begin to be in earnest.'"

"Wherever there was a crowd he remained silent, or, if he did speak, it was only in a whisper. If he saluted a passer-by, he did it most respectfully. If little children sometimes asked him for a medal, he would make with his thumb the sign of the cross on their foreheads, and then say a few kind words to them.

"When he got to the house he intended to visit, he would always see that the Brother who accompanied him was provided with a seat; and if he were offered one whilst the Brother remained standing, he would offer his chair to him, and, as much as possible, he would keep him in the room with himself. If those whom he visited requested the Brother to remain in another room, Father Paul would immediately object: 'Pardon me, but the Brother must come in; please sit here, Brother.' In case there was a confession to be heard, he would beg his companion to go outside; but if by chance this latter or another closed the door of the room, the Father would himself open it, so that, as is directed by the Rule, the Brother could, without hearing anything, see all."

IV. ADMINISTRATION

The house of Toulouse found in its Rector, not only a model of religious perfection, but a wise administrator, whose first care was the spiritual advancement of his religious and the success of their ministry. In two letters which he received from Father Beckx, we see, as it were, the reflection of his zeal and fatherly solicitude.

"*September 5, 1864.*—Thanks to the infinite mercy of God, our house of Toulouse affords me many consolations. The testimony given by His Grace the Archbishop as to the apostolic manner in which those of the Society announce the word of God has given me real pleasure."

"*August, 1866.*—You tell me that you have tried to procure a time of repose for those of our Fathers who are occupied in preaching, in order to renew their spiritual and corporal strength and prepare them for new labours, by exempting

them as far as possible from any work during the months of July and August, and that for this purpose you have given several of them permission to retire to the country house for some time. These measures have, it seems to me, been inspired by charity and prudence, and I congratulate you on them."

In the very first year of his rectorate, Father Gin hac inaugurated weekly catechism classes at the Rue des Fleurs, from whence they spread to all the houses of the Province. On February 11, 1865, the General wrote: "It gave me great pleasure to hear that the Christian Doctrine is explained every Sunday from your pulpit. That is a work most conformable to the spirit of our first Fathers, and I am not surprised either at its success or the fruit it produces. We may always expect special grace when we perform works recommended by our Institute."

On February 18, 1867, Father Beckx sent a second letter of encouragement: "I rejoice in Our Lord, and I congratulate you warmly on the crowds that come to your Sunday Catechisms. In these days of lamentable ignorance of the truths of faith, the teaching of the Christian Doctrine is imperatively necessary, and it will do far more good than those learned sermons, which enlighten no one and which are understood by very few. Neglect nothing which can attract people to these catechetical instructions, and take every possible means of making them fruitful."

Brother Petrazzoli, who was for a long time Sacristan at Toulouse, tells us of the great care taken by the Rector to insure its success: "He used to have the most capable Fathers chosen for this work, and I have heard it said that Father Émile Regnault, who excelled as a catechist, being once at a distance from Toulouse—at Carcassone, I think—Father Gin hac ordered him to return on Sunday evening, so that the people should not be deprived of his best catechist. On one occasion when, by accident, no Father had been appointed, the Rector came himself for the Catechism."

It was during his rectorship that the greater part of the

beautiful paintings in the church were executed. When there was question of God's honour or worship, the saintly Rector, faithful to the spirit of St. Ignatius, always aimed at what was most perfect.

However, debts increased, and with them anxiety. We see proof of this in the sketch of an exhortation addressed by him to his consultors: "Our position, Reverend Fathers, is at present a serious one as regards our temporal affairs, and it tends to become even more so. Doubtless we should banish all uneasiness, because we belong to God, Who is our Father, and Who cannot forget us if we are what we ought to be." He then recalls Our Lord's promise, and adds: "Is not this the teaching of the fifty-eighth rule for Superiors of the professed house? With a noble courage, we should hope that God will give everything necessary for this house, if we apply ourselves to establish the Kingdom of God in ourselves and in others, and if, under pretext of poverty, we allow nothing which could impair the integrity of our Institute."

Later on, when Instructor of the Fathers of the Third Year, Father Ginhac used to comment on this fifty-eighth rule, and point out its great usefulness. When he remarked any failures, he enumerated them with truly apostolic liberty, and demanded their amendment, in order to draw down God's blessing. He ends an instruction with these words: "It is in the charity of Our Lord that I have spoken. Take heed of these observations, and God will never let us want for anything."

Father Beckx, the confidant of Father Ginhac's unshaken hope, had already written to him: "I could not encourage too much this confidence in you or others, but you must unite to it a constant attention to the workings of Providence." Later on, in August, 1866, he wrote: "Your confidence will not, I hope, be deceived; nevertheless urge all the officials of the house to economize as much as possible."

In these delicate insinuations the reader may perhaps see signs of well-founded uneasiness. Was not the holy Rector inclined to lean so much on God that he neglected the counsels

of human wisdom and prudence? The General seems to fear so. We must admit that at times Father Paul does seem to be guilty of this excess, by taking on himself, or demanding of his religious, things which seemed impossible; but it was God Who inspired this boldness, and He blessed it. Watching as he did over the important interests of his house, he was not, as we might perhaps be tempted to imagine, forgetful of little details; on the contrary, he looked after them with extraordinary care, but with great breadth of mind.

"Father Ginhac foresees everything and forgets nothing," writes one of his community, "feasts, novenas, changes in rule, etc. All is examined beforehand and jotted down in the famous notebook. Generally, however, the final decision is postponed until the last moment. He waits for a sign from Divine Providence or the least impulse of the Holy Spirit. The days of repose during the Long Retreat are generally arranged to suit the feasts of November or December, but he is quite ready to change, if the good of those who make the retreat seem to him before God to require it. Thus he made one notable alteration. During his first years as Instructor, the Tertians did not offer up the Holy Sacrifice during the opening week of the Long Retreat, but later on the Father wished each one to follow the impulse of grace. This is, in part, the secret of the mystery which surrounded his decisions.

"Faithful to the principle that nothing is small in God's service, he does not lose sight of even the least detail of the administration; yet no one gives more liberty to those who work under his authority. He likes them to be perfectly free, and only desires to be informed of everything that happens. After giving them detailed instructions, he never interferes with either the Minister or Prefect, and agrees to practically all that they suggest.

"What most of all appeals to me in his method of governing is his absolute disdain for mere natural prudence; he goes straight to the goal by the broad road of supernatural means. His great soul, so sincere and so noble, has un-

bounded confidence in others—he simply hates to think that they could deceive him, and can we reproach him because in this way he allowed himself more than once to be deceived?

“I should like to mention some defects, but I know of none coming from the will, consequently none which could tarnish the brightness of his holiness. I believe now that God permitted him to lack certain human qualifications so as to bring out yet more clearly the power of grace.”

Sincerity, loyalty, honesty—these are the qualities by which one recognizes Paul Ginhac; never was even the shadow of duplicity or flattery to be seen in him. In his dealings with his inferiors he was simple as a child; still, his frankness was not indiscretion. He knew when to speak and when to be silent, and if the truth were painful, he softened but never hid it.

Absolutely incapable of making empty promises, he said what he thought and wished, but he did so with such zeal and kindness that one willingly received reprimands from him which hurt keenly. As Superior, as Master of Novices, and as Instructor, he was obliged to correct, but he always did so with kindness.

Frank and sincere towards all, he thought that others were so, too. Far from being suspicious or distrustful, he felt esteem and confidence for all who spoke to him; he preferred to take the risk of being deceived by others rather than allow himself to judge them rashly. So much so, on one occasion this very loyalty caused him to come to a decision which later he had reason to regret. However, as he was inaccessible to flattery, it was difficult to deceive him for any length of time. All his decisions were ruled by considerations of reason and faith.

If we seek for the cause of the ascendancy exercised by Father Paul over those who lived with him, we find it, doubtless, in his heroic virtue; but another cause was the quiet, irresistible charm of the great moral qualities with which God had endowed him.

V. FATHER OF SOULS

The many cares entailed by the government of the house did not stifle the tenderness of Paul's heart. As "Father of souls," he cordially and supernaturally loved those under him, his Brothers, and all those sent him by Our Lord; he loved all as the Master loved; he was all to all, and, according to each one's need, he was father, servant, or friend.

Father Henry de Villèle writes: "I had just come from the Juniorate at St. Acheul, and, being about to take up my first charge in the house, I went to Father Ginhac to seek advice. He spoke to me of the charity and high esteem we should have for each other. 'When entering a new community,' he said, 'one should say to oneself: "There is not one of my Brothers here who would not give his life to save mine."' I have not the least doubt that he himself was the first to put this maxim into practice."

"I have often noticed," wrote another, "with what charity and how kindly he would welcome the Fathers back from the missions; one might say that their return was a holiday for him. I observed the same brotherly joy whenever any of our Spanish Fathers, then in exile, came to knock at our door."

Another Brother writes: "If one desired a good scolding, one had only to say, in speaking of a Father from another house or Province, 'the Stranger.' Immediately the Rector would say to the culprit: 'What! the Stranger! There is no stranger here: we are all of one family!'"

Though his demeanour was austere at the times when the Rule required silence, he was most affable when one spoke to him in his room, or when he had to speak to visitors in the parlour. "I was particularly struck by this on one occasion," writes a novice. "My uncle paid me a visit, and the Father Master came with me to the parlour. He invited my uncle to lunch and dine, and was kinder than I ever knew anyone to be."

One could not help admiring his noble mind and his large-heartedness; he refused those under him nothing that was

good for their health. One Father writes: "He is the ideal Superior as conceived by St. Ignatius. He is the eldest Brother, and he shows himself such because his office demands it; but even as Superior one still sees the Brother, and in private his intense humility makes him efface self, and take the tone, not of a Superior, but of a junior."

Those who passed through Toulouse were never weary of expressing their admiration. They could not have believed that a religious so austere towards himself could be so thoughtful for others; yet never before had they met with such cordial and sincere kindness, showing the tenderness of a good heart and the ardour of a soul all inflamed with Divine love. "What a Rector you have!" they cried. "We shall never forget him. He is a saint, and a saint formed in the school of St. John."

In the eyes of some, however, Father Ginhac's kindness seemed a little strained and unnatural. Apropos of this, Father William Pouget writes: "The sight of the incessant war waged by him against nature recalls the saying of one of his novices: 'Every one of his movements is studied. If he speaks affectionately, if he smiles or is amiable, one can see that it is all regulated by the will, and that he acts thus because God wishes it so. One would prefer something a little more spontaneous, something more from the heart.' In my opinion there is some truth in this. Nothing in Father Ginhac's conduct is left to caprice or humour; everything is guided by reason under the influence of grace, but at the same time his affection is not forced."

No, it was not forced, unless one says that with him, as with all the saints, the law of charity controlled his affections. Had his warm heart not been placed under the sway of this queen of virtues, he, like many others, might have been the cause of evil. Ruled by charity, love is always beneficent, and Father Paul gave many proofs of the most generous devotedness and the most natural and touching sympathy.

We read in his spiritual diary: "I love the thought of that good lay-brother who wrote to his parents: 'Pray

for my Superiors, who hold your place in my regard, and who are for me both father and mother.' "

How many times did not his novices find in him truly a "father and mother"! If one of them appeared sad or was slightly indisposed at night, his cell door would be gently opened, and a hand would draw aside the curtains, letting him perceive in the dim light the smiling countenance of the saintly Rector. A little word, a smile, a blessing, and joy would once more come back to the heart of the poor novice, who in his happiness would fall quickly into a sweet sleep. "Sometimes," one of them writes, "having heard him coming, I used to feign sleep; he would then content himself with blessing me, and quietly cover my shoulders." Thus did the Master, during the bitter cold of the night watches, visit His disciples and gently replace the mantle tossed from the sleeping Peter.

To his father's heart was united the tenderness of a child, a tenderness which brightened the declining years of a holy old priest whom Father Gin hac had the happiness of finding at the Rue des Fleurs, and of whom he wrote: "My God, Thou art adding another grace to the many Thou hast already granted me! What a privilege to have Father Dubuisson for the father of my soul! what humility, what rec-titude, what light, does he not possess! It is Thou, O my God, who hast given him those kindly sentiments towards me."

"At the Rue des Fleurs," says the manuscript life "there was one whose virtues had won for him universal respect and affection, but his life-story was a mystery until after his death. Born at San Domingo on October 21, 1786, Stephen Dubuisson came to Nantes, the birthplace of his parents, in order to pursue his studies. Later on he was employed at the War Department, and at the fall of the First Empire he filled the important and confidential post of Sub-Cashier to the Civil List.

"However, even then he secretly aspired to the ecclesiastical state, and was preparing himself for it. The fall of the Empire sent him to the United States, where he entered the Society on December 1, 1815. His great talents

pointed him out to Superiors as one capable of governing others, and he was made Superior of several houses, whilst the Province of Maryland twice sent him as Procurator to Rome. On August 14, 1829, he made his profession into the hands of Father Roothaan, General of the Society, at Rome. During his second visit to the Eternal City he was attacked by laryngitis, and, being obliged to defer his return, the Duke de Montmorency begged and obtained from the General the favour of having him as spiritual director for his household. It was only in 1852, after the Duke's death, that he was able to quit this post, and, being then incapable of once more undertaking missionary duty in Maryland, he was transferred to the Province of Toulouse. Amongst other anniversaries which he celebrated was that of the day when, by great efforts, he succeeded in escaping a threatened mitre."

Such was the religious who from the very first welcomed Paul Ginhac so kindly. As Paul desired "nothing without the Cross," the Cross was mingled with his friendly relations with Father Dubuisson. In October, 1861, the doctors pronounced that the climate of Pau was necessary for the venerated patient. He went there, and Father Ginhac was never again to see him. However, his deep affection followed him to his new home. Numerous letters told him everything of interest about Toulouse, and more than all it was consolation for him to know that the heart of a loving son was beating for him. Of this we may judge from the following extracts:

"Reverend and beloved Father, look upon me, though far away, as your child, consequently interest yourself in the affairs of my soul. What patience you have had! Thanks a thousand times!"

"*December 24.*—In two days we shall celebrate the Feast of St. Stephen, so I shall say to my beloved Father that I wish him the happiest of feasts, corporally and spiritually. How can I express the gratitude I feel in my heart for you, my best of Fathers!"

One day, weary with work, on account of his double charge of Rector and Master of Novices, he left the task of writing

to his "well-beloved Father" to his assistant, Father J. B. Cazet. He says: "Pardon a thousand times for using another's hand; I always feel the same towards you, believe me." But, anxious to prove this, the Rector, whose time was so valuable, henceforth wrote to him himself.

"*April.*—A happy Easter! Joyful alleluias! These are my soul's desires for you. Our earthly alleluias, though sweet and consoling for hearts which seek only Our Lord Jesus Christ, are yet overshadowed by the pains of exile. It is only in heaven that we shall sing our alleluia unmingled with sadness or pain. May our good Mother and triumphant King keep us always in His love, and may we one day meet in His Heavenly Kingdom!"

"*November 1.*—Your troubles are mine, and your joys are also mine, as you already know, beloved Father. Your last letter and the little note which followed it at once made me sad and joyful. I share in your new trial without understanding it, and I thank God for the graces He grants you; for I know, Father, that you will not fail either in patience or in perfect abandonment to the Divine Will. Pray much for me, pray for your child in Toulouse. God must help me, or rather He must act for me, doing what I cannot do and remedying what I spoil.

"This, Father, is the day for our thoughts to rise heavenwards, where one day we shall dwell. Our retreat will begin on November 11. During the entire month of the Exercises, you, I know, will be with me in spirit. I may count on that, may I not?"

"Thanks, my dear Father, for sending me news of yourself. You know how much anything concerning you interests me. If only you could write me a few words from time to time! But I do not wish to increase your fatigue. As we advance towards the day of eternal peace in the bosom of God Our Lord, our joy and our love should increase. Help me, I beg of you, to obtain these dispositions. In union with your prayers and holy Sacrifices, and once again begging your blessing, my dear Father,

"Servus in Christo,

"PAUL GINHAC."

CHAPTER VI

TOULOUSE—WORKS OF ZEAL (1860-1869)

I. APOSTOLATE

TO souls who have received great graces God assigns a great mission. Father Paul's mission was to keep up amongst his brethren the spirit of St. Ignatius, and also to maintain intense zeal for perfection amongst fervent cloistered souls and holy persons in the world. This mission he fulfilled quietly but faithfully. At his death, this obscure religious who had never won applause either in the pulpit or senate, who had shone neither as a preacher nor as a writer of renown, whose life, hidden in God, had been spent in silence, was nevertheless known afar off, and, scattered in every land, his disciples blessed the memory of their master. When questioned as to what he had done to win their admiration, they only answered: "Father Gin hac was a saint. He did us so much good !" From the world's point of view he had achieved nothing brilliant, but what he did was fruitful and lasting.

At Toulouse, from want of time as well as through diffidence, he wished to confine his labours to the direction of the Novitiate and the government of the house. But Providence had designated him for certain exterior works which he could not avoid. In the following extract we see what his feelings were:

"I have realized, first, that I must undertake nothing, do nothing, say nothing, without first consulting God. Secondly, I must, after the example of Father Balthazar Alvarez, see in the necessities of my neighbour occasions for enriching my own soul with precious treasures; because

the more we seek to help others, the more God gives Himself to us. Thirdly, in each action I must not lose sight of God, but know how to keep my mind and heart united to Him. In prayer I must treat earnestly of the interests of souls, which are Our Lord's own interests."

This constant dependence on God gave him great power over souls. They felt that they were in the hands of a saint, and many gave themselves up to the action of grace with unbounded generosity. One day he said to his novices, "There are people in the world who will make us blush before the tribunal of God," and in proof he cited many examples of heroic mortification.

It would seem, from two incidents which took place at this time, that Father Ginhac, so closely united to God, received supernatural lights. A lady, the wife of a young officer, greatly valued Father Ginhac's direction, although at times she found it rather severe. One day he said to her very clearly: "You will be a religious." This remark surprised her very much, as at that time nothing pointed to such a vocation. Some months later, however, her husband fell from his horse and was killed. She returned to her own family, and devoted herself to the education of her children. When they were settled in life, she entered the Carmelite monastery of Lourdes, where in 1890 Father Ginhac went to give a retreat. She did not fail to recall his words of twenty years before, and he answered: "Our Lord does sometimes allow such things."

Amongst the most celebrated preachers at the Rue des Fleurs was Father Louis Candeloup, who relates the following incident. Being once sent on a mission to a certain town, he was hospitably received by a certain family in the neighbourhood. Soon, however, he began to see that he was in a very delicate situation. What ought he to do? He consulted God in prayer, and then came to a decision which he was about to put into execution, when he received a letter from Father Ginhac. No one could have informed the latter of the embarrassing situation. Nevertheless, he gave advice which greatly helped Father

Candeloup to arrange matters. This was not the only occasion upon which Father Louis thought that Father Ginhac's knowledge was supernatural; for one day he said to his companion, after having bidden the Rector good-bye and received his blessing: "The holy man sees us quite as well absent as present; I have proof of it."

Whether the Servant of God possessed these gratuitous gifts or not, it must be admitted they were very rarely attributed to him. They could not, therefore, influence the reputation for sanctity which he enjoyed. It was his virtue alone which won for him such a reputation. It has not been said of him "What a saint he is! He has the gift of miracles!" but, "What a saint he is! Had he the gift of miracles no one would be surprised."

A Notre-Dame Superioress writes: "One of our outdoor sisters came in one day quite enthusiastic, her face sparkling with joy—"I have seen the saint—he spoke to me!" This was Father Ginhac. With tears in her eyes, the Sister said: "Just for having seen him, I love God better. He draws one straight up to Heaven!"

What the good Sister experienced was also felt, in a certain degree, by all those who came in contact with him, and it gave him a marvellous power. However, it was not in this that his strength lay. He had received from his Father Ignatius a weapon which he handled with great skill—the Exercises. Later on we shall see how, through them, he raised himself and certain other souls to the highest perfection. He taught his disciples no other theory for the attaining of holiness.

It was whilst at Toulouse that he began the work of giving retreats to religious communities.

II. SOCIETY OF MARIE-RÉPARATRICE

In giving the Exercises of St. Ignatius to religious communities, we shall see Father Ginhac in his element. Naturally he would have preferred work of a humble and disagreeable nature, but he had no choice in the matter. Circumstances and holy obedience had marked out this

path, which he begins to tread, not without some apprehension, as we see by his spiritual diary, where he asks himself "if frequent visits to a religious community are conformable to the spirit of St. Ignatius, if they are not an obstacle to the general good, if they may not surprise either outsiders or the Community itself, if they do not expose his own soul to many dangers—intentions less pure, human motives, loss of time to the detriment of his charge, vain preoccupations which take away one's liberty? etc."

Father Ginhac had first felt this fear after he had begun his relations with the Society of Marie-Réparatrice. God wished him to remain to the end of his life the adviser of this fervent Congregation. It will not, then, be amiss if we relate here all that he did for it.

The Society of Marie-Réparatrice was only three years in existence, when, in September, 1860, it was established at Toulouse with the assistance of Father Studer, who had already greatly helped the venerable Foundress.* Knowing well that the future of this rising Congregation would largely depend on its beginning, the Provincial sought for a man, who could develop its religious spirit, as well as the spirit of reparation. No one seemed to him more capable of this than Father Ginhac.

As soon as he heard the voice of his Superior, the Servant of God felt no longer any uneasiness, but gave himself up with his whole heart to this work, for which grace had so well prepared him. To see God offended was for him the greatest of sorrows; to offer continual expiation to the Divine Justice was, as it were, a necessity for his noble soul.

In the month of July, 1860, Father Studer asked him to give the thirty days' retreat to the older religious. "I felt," writes Father Ginhac, "that I was unworthy to have any communication with these chosen souls, and I said to God: 'Thou alone, my God, canst raise me above all human considerations.' I also said to myself, seeing these souls at my feet, and speaking to me with the greatest confidence:

* See Life of Mother Mary of Jesus, Foundress of the Society of Marie-Réparatrice, by the Rev. David Gallery, S. J. London, 1913.

‘How insignificant I am! I am only a useless instrument.’ It is in vain that I am told of the impression my words make—that it is Our Lord who speaks—that I restore peace to souls. Alas! is it not all flattery? Or can Our Lord make use of such a wretch without my knowing it? Lord, Thou hast preserved me from harm. Be Thou blessed!”

In these lines, which paint so forcibly the modesty of the Director, we also get a glimpse of the admiration of the exercitants. Our Lord loves hearts which are simple and humble. He had chosen this “wretched instrument” for the cultivation, during thirty-five years, of this young plant, which was soon to grow and bear afar-off abundant fruits of reparation and love towards the Blessed Eucharist.

The Foundress of the Society, the Rev. Mother Mary of Jesus, saw, from her very first conversation, what treasures of light and grace she would find in him. She wished to place the direction of her soul in his hands, but to all her requests he gave an emphatic refusal. Did he wish to try her, or by gaining time did he desire to know God’s Will more clearly? At any rate, he accepted the charge in 1861. Progress in prayer and more generosity in self-conquest; increase of confidence and tranquillity with regard to the supernatural favours she received; increase in the courage necessary for her in order to mount the rough steps of Calvary—these were the fruits obtained from her relations with the holy Director.

Drawn by grace to unite herself more closely to God, Mother Mary of Jesus, following St. Teresa’s example, wished to make a special vow of obedience. In her eyes no one was more worthy to receive this vow than Father Ginhac, for she saw in him only virtue and wisdom. “I seek in vain,” she one day said, “to discover an imperfection in his conduct.”

Father Beckx authorized the Foundress to have recourse to Father Ginhac, when she had undertaken the work of drawing up the Constitutions of the Society. Begun at Toulouse, this important work was continued at Tournai during the war of 1870. It was completed at Rome, whither he was

summoned in 1882, in order to revise the Constitutions prior to their being submitted to the Holy See for final approbation. Mother Mary of Jesus did not live to help in this last revision, for in 1878 she had gone to receive the reward of her life of immolation.

The Mother Foundress was not alone in profiting by the wise counsels of the Servant of God. All her first companions learned in his school, during the Exercises, love of the Cross and zeal for souls. They still remember with gratitude the vigorous impulse he then gave to their Society. Mother Mary of St. Maurice writes: "It would be impossible to tell all that he was to us. His direction, strong and vigorous, because it sought the truth and left nothing to self-love, was not, however, hard. As soon as he found sincere good-will in a soul, he encouraged it with gentleness and kindness.

"Thus in the beginning of his work with us, towards the end of 1861, he said to a young Mother who begged him to take charge of her soul: 'Willingly, if Our Lord wishes it, and if on your side you will seriously tend to perfection with the help of Divine grace. Without this I promise you nothing.' The religious having assured him of her strong will in the matter: 'Very well,' said he, 'since you have resolved to bear everything, and are determined to conquer yourself in order to obey me, I am content, and I shall point out plainly the best means to lead you to perfect self-denial.'

"These means cost Nature much, but the Father gave us confidence, saying: 'Courage! Rise generously above the revolts of Nature; we must attain perfection; God wishes it; He will assist you. You fight with Our Lord and under the eyes of the Blessed Virgin; fear nothing. Be large-hearted, be constant, so as to make better reparation for yourselves and for others.' "

Another Mother writes: "When asking his advice, one felt inclined to say: 'This is a purely supernatural man, one who never consults Nature. God alone is his end. No human consideration will stop him. He takes into account neither birth, nor talents, nor occupation; he sees only the soul and duty.'

“ He has been accused of crushing souls; that is because he was misunderstood. Could one expect from a nature so strong, feminine tenderness and sensibility? With him, before everything else, one should love and wish for the truth. He exacted much from souls who had received much.”*

Naturally rigid, charity made him be “ all things to all,” and when circumstances required it, he showed himself in his letters “ fatherly, condescending, almost tender.” This was the tenderness which Jesus Christ, the Divine Shepherd, puts in the hearts of those whom He sends to seek out infirm or wounded souls. His care for these was most touching.

A lady of the world had just entered the Society of Marie-Réparatrice. She said to Father Ginhac: “ What will cost me most of all is that I can no longer have a Mass offered on my daughter’s birthday.” “ Do not worry about that,” he replied, “ I shall see to it ”; and every year, upon the eve of the day, he never failed to write to her, saying: “ At the altar to-morrow I shall not forget the dear anniversary.”

Such was the Director given by Providence to the Sisters of Marie-Réparatrice. The Society understood so well the value of this holy and prudent direction that it wished never to be deprived of it. Three times Father Ginhac was asked to give the retreat preparatory to the General Chapter, and three times he gave the thirty days’ retreat to the Mothers, who were to make their last vows. Every year he conducted the Exercises in some one or other of their communities, and in every serious matter he was consulted, and his advice faithfully followed.

He may well be called the Father and moving spirit of that fervent Society, which owes so much to his wisdom

* Father Ginhac, at this period of his life, was not quite enough on his guard against the impulses inspired in generous souls by their first fervour. Eager for mortification, they ask their Director’s permission for bodily penances beyond their strength, sometimes even beyond their desires. Severe towards himself, and desirous of leading others to the highest perfection, he was little inclined to repress this ardour. Later on, taught by experience, he restrained these immoderate desires for corporal mortification.

and devotedness. "We cannot express all that he was to us," the Sisters write. "His influence was as powerful as it was hidden. Giving without thinking that he was doing so, astonished that his advice should be sought, always effacing self, he followed with a father's eye each of our difficulties, each little joy, each new development."

With religious respect were his words gathered up. His comments on St. Ignatius's letter on obedience, notes of his different retreats or instructions—all these, with the letters received from him, form a precious collection which yet reanimates the fervour of the Society. Thus, even after his death the Servant of God is faithful to his mission.

III. SOCIETY OF MARIE-AUXILIATRICE

Yet another rising Congregation was the object of Father Ginhac's care. When he visited the Rue des Bûchers, could he have foreseen the many good works one day to spring from thence, which have made the name of Villepinte famous? Did he foresee the bitter winter which was to precede such a glorious midsummer? Here, as elsewhere, were realized the words of the Saviour: "If the grain of wheat dieth not, itself remaineth alone."

God had gathered the little grain of wheat in one of the noble families of Castelnaudary, a family which boasts amongst its ancestors the Blessed Elzear de Sabran. Sophie de Soubiran was born May 16, 1834. On the day of her First Communion, when only nine years old, she asked Our Lord for the grace of a religious vocation. Two years later she made the vow of virginity, and soon afterwards that of never tasting joy for its own sake. From that time she knew no joys save those of prayer and charity. When she first spoke to Father Ginhac in 1863, she was suffering from great interior troubles.

Strongly attracted to the contemplative life, she desired to place herself under the banner of St. Teresa. On the other hand, God had given her great light about the Divine work of the apostolate; He had bestowed on her all those gifts

which attract others and draw them heavenwards. Her confessors guided her towards works of zeal, and her uncle, Canon Soubiran, relied upon her for the realization of his apostolic projects.

He directed a well-known nuns' sodality of young girls, who used to meet within the Bon Secours' enclosure, and he now desired to add to this society a Community modelled on the Béguinage of Ghent. A few pious souls entered into his views, and Sophie de Soubiran became their first Superioress, under the name of Mother Mary Teresa.

But could she thus give herself half to God, and be content with such a life? Ought she not to follow her first attraction and shut herself up in Carmel? Had she the vocation of a Foundress? These poignant questions troubled her whole life. Every Foundress knows this torture of the soul, face to face with a mysterious idea, which discourages our weakness; several have seen God as it were trifling with their projects, and, unknown to themselves, leading them far indeed from their first goal. In this decisive hour, Mother Mary Teresa had need of the clear vision and supernatural authority of a saint.

It was at this period that Father Ginhac met her for the first time, and it was doubtless he who suggested to her the thought of undertaking the Thirty Days' Retreat of St. Ignatius. In May, 1864, she was received into the Convent of Marie-Réparatrice, and there she made the Spiritual Exercises under his direction. We may judge of the fruit she drew from them by the vow to do what was most perfect, which she then made, and by the special vow of poverty and renunciation of property which soon followed. These sacred bonds held her closely united to God in the hour of trial, and raised her above all created things.

The light from the Exercises also decided the chief point at issue. Mother Mary Teresa put aside her fears, and resolutely became God's instrument in the foundation of the little Society. In order to respond immediately to God's call, she bought a house in the Rue des Bûchers, and in the month of July it was ready for the Community.

This little colony which came from Castelnaudary received the first-fruits of the Spirit. They hungered after a truly religious and supernatural life. Not content with procuring for them spiritual helps of every kind, Father Ginhac himself formed their souls by frequent exhortations, and several times conducted their annual retreats. Those who still survive bear even yet the impress of his direction, being distinguished for that "simplicity in sacrifice" which has been called "the hall-mark of Marie-Auxiliatrice."

None of them, however, made such progress as did Mother Mary Teresa. What a consolation it was for the Servant of God when he saw her ascend to those heights where "the fulness of the soul here below is the void which is made in it by God. This void is the grace of graces, and the soul understands it so well that it melts away with gratitude. No pleasure, no repose, no reliance in created things; pleasure and repose in God, reliance on His Infinite Mercy." To this total detachment from creatures, God was pleased to unite the gift of supernatural prayer.

Thus prepared, Mother Mary Teresa began the work of drawing up the Constitutions of the new Society. Father Ginhac helped her whole-heartedly, as his generous soul delighted in that double character of the Society so well expressed in its name *Marie*—"the repose of contemplation close to the Blessed Sacrament perpetually exposed"; *Auxiliatrice*—"generous apostolate flowing from an interior life."

The rule chosen was that of St. Ignatius, adapted to the special end of the Society. When it had been finally drawn up, Father Ginhac received leave from his Superiors to present them himself to the Holy Father, on the occasion of his visit to Rome in 1868. Pius IX. highly extolled the plan of the Institute, and above all, the work for young factory girls. "It was in vain that I spoke of anything else," wrote Father Ginhac. "Pius IX. always came back to Marie-Auxiliatrice."

Mother Mary Teresa, who was also in Rome at this time,

soon received the much-desired Brief of Approbation; henceforth the little Society held its own place in God's Church. Father Ginhac's mission was ended. Called to Castres in 1868, he was no longer able to witness the rapid extension of the new Congregation.

The period of trial now began. In her autobiography, Mother Mary Teresa writes: "The good and holy Father Ginhac had too much confidence in me: he left me too much to myself." Let us hasten to add that she speaks of "the exterior, of temporal matters, of the too rapid extension, not of the interior and religious life of the Community." As a matter of fact, the Servant of God was extremely reserved with regard to things outside the limits of his ministry. Had he outstepped these limits, he would have gone beyond his calling.*

However, although he only sought the good of souls, he was not without interest in material matters, and thus it was with much pain that he heard of the storm which had gradually risen against the Society. In her hour of greatest trial Mother Mary Teresa begged to speak with him, and for this purpose she went to Castres in 1874.†

* We find the sentiments which dictated this reserve in the Servant of God expressed in a letter dated November 26, 1861. He writes to Mother Mary of Jesus: "This is what I think about the new foundations: In general I do not approve of too rapid extension for new Congregations, because this weakens and exhausts them. On the other hand, I know that Founders and Foundresses, Superiors and Superioresses of Orders, have light that others have not; that they receive graces from the Holy Spirit which we, called to other works, do not receive. Consequently, although I dread the multiplication of houses in recently established religious families, which cannot be solidly constituted, I neither can blame nor even judge the actions of those Superiors who bring about and accomplish these developments.

"This, Mother, will explain my meaning in all that I have said or written, and all that I may write or say in future. Since you lay open your soul to me, I repeat: Be prudent and reserved in establishing new houses for the Society; but I neither blame you for the past, nor forbid you for the future—I could not do so. In all these things act with circumspection; pray, take advice, and then decide before God whether you will accept or refuse: that is what, in my opinion, should be done."

† Space will not permit a detailed account of the trials of Mother Mary Teresa. The reader is referred to her Biography and spiritual notes; there will be seen the unfortunate circumstances which

The path to a terrible Calvary now opened before the Foundress. Generous even to heroism, she did not refuse to enter on it, if by so doing the tempest could be allayed. After having prayed, the Servant of God advised her to follow the inspirations of her humility and charity. The first Superior of the Society, Mgr. de la Tour d'Auvergne, Archbishop of Bourges, also thought this the wisest thing to do. For Mother Mary Teresa this meant exile, and a death the agony of which could not be humanly foreseen. In the designs of God, Who alone knew the future, this death, however, was to bring forth life.

"I profoundly adored and loved that Will which crushed me," wrote the noble victim, "and I knew that it was my greatest good. Oh, what prayer meant to me during that time of trial! I was so hungry, so cold, so fearful, I cried out for mercy and pity, and yet my soul enjoyed a profound though bitter peace.

"I never desired to change things, and I believe I would willingly have increased the suffering which crushed me.

"It seemed to me that, in this way, I worked better than by any other for the Society—that God took something from me which helped it."

We can see that by God's grace this soul had grown strong in proportion to its cross. Nevertheless, like the Saviour, she sometimes, during her long career, felt its

placed the new Society on the verge of financial ruin; the heroic devotedness of its Foundress, her resignation, her weary exile, a long series of cruel partings, which always, however, caused new progress in Divine love.

Before presenting her with this chalice, God revealed to her its bitterness. He said to her: "Your mission is ended—soon there will be no place for you in the Society; but I will arrange things with gentleness and strength." He then showed her the loss that her resignation would mean. When she came to Castres, she had resolved to resign: ought she, however, to do so? Being consulted, Father Ginhac advised her to take the step. Had he, like the Foundress, some intuition as to the future? If Mother Mary Teresa spoke to him of what had passed in prayer, doubtless the Servant of God listened with respect, but, as usual, he would examine the question in the light of reason and faith. Her resignation seemed to him to be called for by the circumstances of the case; more than that, it gave Mother Mary Teresa an opportunity of heroic sacrifice, so he advised it.

weight more acutely. Father Ginhac helped her by his prayers and advice. "It is by a special privilege and Divine vocation that you are, as it were, extended on this cross. For your part, my dear daughter, you must constantly continue your course towards God—your centre, your life, your all. Nothing here below can give you repose or satisfy you. You feel more and more the need of God; the need of seeing, of possessing, and of being possessed by Him; you long to rest in and belong to Him, without the fear of losing Him, so that you may love and glorify Him for ever.

"How blessed you will be when the veils fall and your eyes rest upon your Well-Beloved!"

Soon the veils did fall, and Father Ginhac could write: "Painful as the trial was, it did not shake her; it only brought out more clearly her humility, her charity, and her abandonment to God's Will, whilst at the same time it increased her merits."

On the first Friday of June, 1889, Mother Mary Teresa consummated her sacrifice. Immediately the Society of Marie-Auxiliatrice felt a renewal of fervour and joy; its work received an impulse hitherto unknown, and this deluge of grace was attributed to the prayers and merits of the Foundress. It was therefore with reason that, when the religious had placed in the cemetery of Villepinte the mortal remains of their Mother, they should have engraven on her tomb these words: "Unless the grain of wheat falling into the ground die, it alone remaineth; but if it die, it bringeth forth much fruit" (John xii. 24-25). "And I, if I be lifted up from the earth, will draw all things to Myself" (John xii. 32).

In their gratitude, the religious couple the name of Father Ginhac with that of their Foundress. In their eyes he was the man chosen by God to assign to their Mother her double mission, and to sustain her both in her struggles and sufferings. To him, they say, should be attributed part of the good done through the devotedness of the Society.

IV. WORK OF THE MINISTRY

At Toulouse as elsewhere, Father Paul exercised the same influence. God sent him souls destined, by their virtues or their position, to do great things for Him through others. Thus he was able to assist several Superiors-General of different Congregations, and was the Director of a holy religious, Founder of the Third Order of St. Francis, in the diocese of Albi, the Very Rev. Francis Mary Clausade.

How many Communities in Toulouse appreciated his devotedness! Never sparing himself, when asked to give a retreat, he accepted every invitation without any distinction or limit to his generosity, save that imposed by the obligations of his charge or the spirit of his Institute.

Looking over the notes of his retreats, we find him successively at the Sacred Heart, where he commented on the *Caritas Christi urget nos* of the Apostle; at the Visitation; at Carmel; at Notre-Dame. We find him at the Trappistines of Blagnac, and with the Trappists of Notre-Dame du Désert. The Most Rev. Father Abbot, Dom Candide, wrote: "The venerated Father Ginhac, of holy memory, came here to preach at the professions, which took place on August 15, 1868. He edified us by his words, but still more by his humility, his modesty, and his mortification. Those who had the happiness of seeing and hearing him can never forget him.

"The evening of his arrival he supped alone. At the end of the meal my predecessor went to him and saw that he had drunk nothing, neither wine nor water. He then discovered that the Brother who had charge of serving him had forgotten to get him a glass. Father Ginhac had preferred to drink nothing rather than ask for one. The Father Abbot soundly scolded the forgetful Brother, and made him go on his knees to ask his pardon and a penance from Father Ginhac, who told him to go to Holy Communion once.

"When he was leaving, the monastery carriage took him back to Toulouse. The good Father asked the Brother who accompanied him if he might pray, and he spent nearly

the whole time of the journey in this holy exercise. However, they chatted a little. The Brother asked the holy religious what he thought of our Church, and questioned him about certain details, but he soon found out that the Father had seen nothing.

“As for myself, I have also had the happiness of knowing Father Ginhac, and I can only say one thing: ‘In the course of my life, God has granted me the grace of meeting several very holy people, but there are three for whom I have specially thanked Him, because I think they are real saints: Don Bosco, Father John de Fontfroide and Father Ginhac.’”

CHAPTER VII

TOULOUSE—MASTER OF NOVICES (1860-1869)

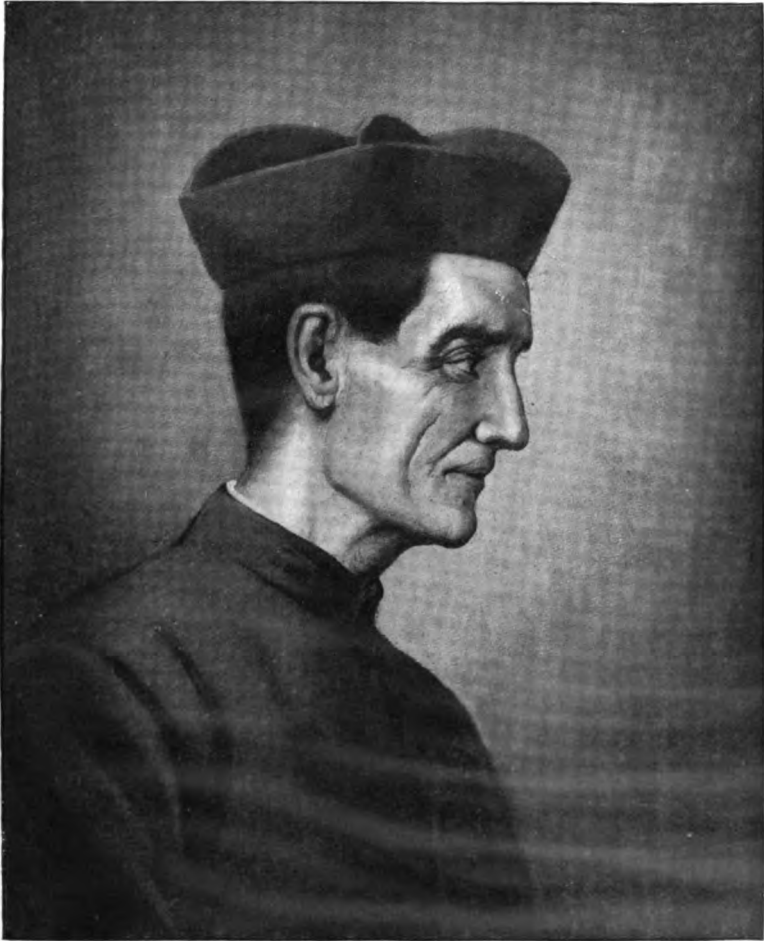
I. SPIRIT OF PRAYER

SEEING with what solicitude Father Ginhac watched over all the interests of the house, one may be tempted to ask if the novices did not suffer; it must be said however, that the perfection of the Father Master equalled that of the Rector.

Prayer is the first duty of a Superior, as it is also the first duty of the religious. A man of prayer, Father Paul strove to instil into his novices, and later into his Tertians, the love and the need of prayer; he himself taught them this both by precept and example.

He always rose before the Community, and he prolonged his vigils that he might converse more freely with God. Was he, then, sweetly attracted to prayer? Did he taste in it great spiritual delight? Later on, in order to console an afflicted soul, he acknowledged that he was a prey to continual dryness, and that he went to God guided only by the light of faith and impelled by the sole desire of pleasing Him.

There was nothing extraordinary in his method of prayer; it was simple and entirely conformable to the prescriptions of St. Ignatius in his Exercises. A life of recollection, serious preparation of the subject, continual efforts to use the faculties of the soul and avoid distractions—such was his part in the work of prayer. He used to say that there is no work more crucifying to Nature, more meritorious in the eyes of God, or more hateful to the demon. "Thus," he adds, "our enemy spares nothing to withdraw us from it; it is towards this that all his efforts are directed,



FATHER PAUL GINHAC, MASTER OF NOVICES.

From a sketch by M. Cazottes.



persuaded as he is that no one is so powerful as a man of prayer, and that without it there is no advancement in perfection."

In a diary begun at Vals, and continued to the end of his life, he noted down, from time to time, a résumé of his exhortations and the points of his meditation. To precision of mind we find united elevated sentiments and fervent piety. Periodically we come upon his favourite feasts—those of Our Lord, of the Blessed Virgin, St. Joseph, St. Paul, St. Ignatius—the different dates dear to him, but one always notices the same fidelity to the ordinary method.

His desire of making meditation easier to his novices led him to compose a series of meditations. The Divine Redeemer is contemplated in the bosom of His Father, in the Patriarchs of the Old Testament, in His hidden, public, suffering, and glorious life; it was the plan of the Exercises, but enlarged. To this work, which was printed, he added a series of considerations upon the spirit and virtues of St. Ignatius. Briefly set forth, each subject offers substantial nourishment to the soul while it does not dispense from personal effort.

When Father Ginhac gave retreats to his own brothers in religion, he insisted on the necessity of prayer, and he often took meditation as the subject of his conference, so anxious was he to lead souls to a love of prayer.

In his spiritual diary he tells us the fruit he himself drew from it. At Toulouse he is less a prey to darkness and desolation than he was at Vals. He unites himself more sweetly to God in peace and confidence.

"Our Lord gives His whole Self to me each day! Does not that suffice? Can I desire more? Why am I not content? Ah, I would wish to see, to feel Him—but that is a grace that I can do without; much better is it to walk in the darkness of faith. Our Lord, who gives Himself to me, who seeks only my greatest good, does well in refusing me sensible grace. I should only abuse it; I should risk being lost."

"January 15, 1861.—The Son of God submits to His

creatures, obeying perfectly in all things, obeying even to the death of the Cross. I see how important it is, and how necessary, to accustom the novices to obedience in order to teach them to give up their own comforts, to renounce idleness, self-will, and their own judgment. It is also well to make them examine themselves on poverty."

"*November, 1861.*—I must never be separated from the novices, but must follow them in spirit all day long, recommending them to Our Lord, to the Blessed Virgin, to St. Joseph, to St. Ignatius, and offering them to God. I must believe in their good-will, showing them that I love them. Take their wills and offer them all to Our Lord; insist on their offering themselves. Exact strict fidelity to rule; that is the best of tests. See that each one tries himself continually in each of his actions, and labours constantly at self-denial. Unless each tries himself, little can be done by trials from others, to which one can easily submit; they may yield, but they will not correct themselves. Like a young tree, they bend to the pressure of the wind, but immediately spring up again. They may submit to every test in an apparently satisfactory manner, but afterwards seek self in everything, and even do their own will in these very tests. This work should be done for love of Our Lord, with generosity and joy. The most important thing is to seek to stir up in their hearts an ardent love for Our Lord and a firm will to imitate Him."

"*Feast of the Circumcision.*—God, whose goodness is admirable, urges me to make the interests of this house and those in it my own: thus every morning I shall offer Our Lord their hearts with my heart, and direct their intention with mine. During the day I must work and suffer with them, and at night beg pardon for my offences and for theirs."

"*March 19.*—St. Joseph, head of the Holy Family, lived in perfect and continual union with God. He had the most generous love for Jesus, for Mary, and for his neighbour. He sought self in nothing, but always despised and forgot it."

"I have understood what it is that makes a good Superior:

the being closely united to God, from Whom comes one's authority, Whose instrument and minister one is, and for Whom one acts; constant devotion to the interests of one's brethren and fellow-beings, serving them continually and without exception, and having no interests but those of Our Lord. Every duty of a Superior can be reduced to these three things."

"*First Friday of the month*, dedicated to the Sacred Heart. Why is it that our meditations are so often cold and sterile? It is because we meditate with the mind and imagination more than with the heart. Now in this work it is especially necessary that the heart should work, otherwise there will be little fruit gained. David knew this by experience: *Ego in toto corde meo scrutabor mandata tua. Clamavi in toto corde meo.*"

"Let us meditate chiefly with the heart. To do that, let us love Our Lord. When one loves, words do not fail. Consequently, let us have no will but God's Will; let us will simply and sincerely all that He wills, and as He wills it; let us will nothing but what He wills, and hate that which He hates. May Our Lord give us a new will, may He create in us a new heart, may He give us His own Heart. When He asks for our hearts, *Præbe, fili mi, cor tuum mihi*, it is that He may give us His. We must, in fine, do everything from our hearts."

As Novice Master and Instructor, Father Ginhac always insisted upon the necessity of prayer. A Tertian, who became later the Superior of a house of retreats, writes: "In order to encourage us to persevere in prayer, in spite of dryness, he used to say: 'Father, should we spend the entire hour in desolation and powerlessness, we ought to feel grateful and happy. Is it not a great favour from God to get another hour of life, and an hour spent in His presence?'"

Father Paul Mary Chauvet, a missionary in Armenia, often received letters from his old Instructor. Even to his very last letter, which is dated November 1, 1893, he repeated the one great lesson of the Tertianship: "The more one tries to live intimately united to Our Lord Jesus Christ, the more

one can benefit others, because, in this way, one becomes in God's hands a docile instrument for the designs of His infinite mercy. Prayer, so necessary for all, is doubly so for the missionary. Take care, then, never to separate prayer from the spirit of sacrifice !”

This was the advice he most insisted on, and which he followed himself with courageous fidelity. In the eyes of those who lived with him, as well as those who saw him only during a retreat, he was above all a man of prayer.

II. FORMATION OF THE NOVICES

If Father Ginhac's virtue impressed the Fathers who lived with him, what ardour did it not enkindle in the hearts of the young novices, who had just left all things for God ! Many of them still speak of the marvellous influence he had over them.

The Rev. P. A. Wagner, Spiritual Father and Professor in an American College, was, in 1860, a novice at the Rue des Fleurs. Received at the age of fifteen, he seems to have been Father Ginhac's Pedro Ribadeneira. Pedro long resisted the tender solicitude of Ignatius; our young novice does not appear to have been less insensible to the kindness of his Master.

“ I knew Father Paul Ginhac for three years, either as novice or Tertian. When a novice, I was only a child. From the very beginning, I took the greatest dislike to him, and that dislike remained to the end of my Noviceship. I now look on his patience with me as extraordinary. He saw me almost every day, and for a long time he made me go every evening to get his blessing. In spite of it all, I could not like him, and I told him so once. Tears gathered in his eyes as he said: ‘ My little brother, you are quite right,’ and he asked me to tell him what it was that I particularly disliked in him. Needless to say, I could not do so.

“ When I saw him again during my Tertianship, I found him scarcely changed; perhaps he looked holier and more gentle. I liked him something better than I did in the

Novitiate, but it is only during the last seven or eight years that I have begun really to appreciate him. His remembrance simply haunts me! I find that I have never met anyone like him, and that if in my life I have ever come across a saint, that saint is Father Gin hac.

“He had the tenderest love for his Brothers in religion. In the Novitiate, during a storm which burst in the middle of the night, the Father came to our rooms to know if we were afraid. I can still see him bending over me, asking how I was. He loved as a mother loves, as Our Lord loves, long before being beloved. I am not surprised that miracles have been attributed to him. If ever a man did what a saint should do, that man was Paul Gin hac.”

Father Paul de Sainte-Valière, who was a novice at this time, wrote: “I lived with Father Gin hac from September 2, 1864, to September 8, 1867, and I saw him again during my Tertianship. He was remarkable above all for his spirit of abnegation and self-sacrifice.

“He used to say: ‘We must condemn ourselves to death once for all, and then execute ourselves every day.’ His way of speaking and his accent of conviction were simply inimitable, when he explained the eleventh rule of the Summary of the Constitutions, or those concerning obedience; we used to leave the conferences enthusiastic, simply electrified. We had seen a new life, and the sublime holiness shown to us drew us onward, and inflamed our zeal far more than even our own best meditations.

“Here is a little proof of his humility, of which I was myself the occasion, in the beginning of my Novitiate. In the instruction upon giving an account of conscience, it is said that the religious does well to declare what his feelings are with regard to Superiors. This worried me very much at first. I had the greatest esteem for the Master of Novices, but his virtue disconcerted and frightened me. However, I thought myself obliged to say, in my very first interview with him, that I felt no affection whatever for him—that, in fact, he did not at all please me. The Father smiled, and said that I was quite right, there was nothing at

all in him to win one's affection. During the days following, his kindness quite confused me, and I could see with admiration that my indiscreet frankness had left no trace of bitterness in his heart.

"I remember how we all attributed to his prayers the prompt, and quite unexpected, recovery from a serious illness of Brother O'Connellan. There must have been other traits of a like nature in his life, because God, who so commonly honours great saints, would have wished in this way to glorify His devoted servant. All that we read in the lives of the saints, of their union with God, their spirit of penance, their humility, their charity, Father Ginhac, in my opinion, possessed and did, or was capable of doing."

Another writes: "All that the world esteems, he applied himself to make us appreciate at its proper value, according to the maxims of Our Lord. He turned every occasion to profit. One day Father X., a celebrated preacher, told him before the novices that 'a most distinguished ecclesiastic, a Doctor of Divinity,' had asked to be admitted to the Society, and would soon arrive. Father X. laid great stress on the doctorate, etc.; our Master listened, without showing any more pleasure than if there were only question of a schoolboy, and merely said: 'We shall give him a room when he comes.'"

A novice of 1865, who died a holy death, exhausted by his labours in Madura, wrote: "He possessed in a marvellous degree the gift of consoling souls and dispelling temptation. Once during the Long Retreat, at the contemplation of Our Lord leaving Nazareth and Our Lady, to begin His public life, I fell into dreadful desolation. The thought of home, of my father, whom I had left, weeping, ill, and broken-hearted, without a child to console him, simply crushed me. I went to Father Ginhac. He only said a few words, which I have never forgotten, and the desolation quitted me for ever."

Another novice praises his cordial kindness. "During the first days of my Noviceship, I told him naively that I was rather afraid of him, and that when I knocked at his

door I hoped that he would not be there. He replied, with a heavenly smile: "Ah yes, and you rub your hands with delight, when you are lucky enough not to find me in."

"I greatly admired his zeal and charity for everyone, without distinction; he was equally good and devoted to us all. The delicate, however, were the objects of his tender care; he always feared they would be overburthened. I had not, however, the happiness of experiencing his kindness. He used to say to me: 'Your way is health; you must sanctify yourself by health.' But at times, I was almost jealous, seeing how thoughtful and considerate he was towards the sick.

"I noticed the transformation which took place in him when I told him that I was in need of consolation. His face lighted up, and, with a delightful smile, he would say those words which he knew so well how to utter, and which invariably took effect: 'Let us love the Cross! All for God!' and then he always ended with: 'I am going to bless you.' This blessing has always seemed to me more efficacious than that of any other Superior. With what emphasis he pronounced each word, and how one bent under the hand of God, which one felt in that of His servant! On rising one already felt stronger; it was the blessing of a saint."

The relatives of the novices often experienced the power of his words, which seemed really inspired.

A young Brother had, in the beginning of his Novitiate, great temptations against his vocation. Yielding to the advice of his parents, he was about to leave, and one day his mother and sister came to take him away. Father Ginhac told the porter to call the novice, who, had he seen his mother then, would perhaps never have returned. Suddenly, however, Father Ginhac left the group of Fathers at recreation, went straight to the parlour before the novice, and remained there only three or four minutes. Meeting him at the door, he said: 'Now you may see your mother. Ask her blessing; she agrees to everything.' In fact, the novice found her quite changed, and could not help express-

ing his surprise. She answered him: 'I cannot understand it myself; that Father said a few words to me, and I feel quite different. I came quite determined to take you away, but now you may remain, since the Father says it is God's Will.'

This novice was Brother Jules Anglade, who became the Apostle of the Sacred Heart. God called him to his reward, in the flower of his age, when his talents and virtues promised much for the good of souls. He adds: "The Father's patience was extraordinary. Now and then, however, I thought I noticed the first sign of impatience in a little cough; this would happen when there was any little fault at recreation, or an indiscreet word. This was the only sign of impatience I ever saw, and I would not at all affirm that it had any other cause than his zeal for that discipline, of which he was guardian. If I mention these details, it is because they seem to me to be an exception to that perfect calm and self-possession so much to be admired in him.

"As novices we used to observe that his face and whole exterior harmonized with the seasons or feasts of the year. As he lived in the spirit of the Church, the liturgy seemed to regulate his sadness and his joys. I can still see him coming to recreation on Easter Sunday, with smiling face, and saying: 'The Divine King triumphs!'

"The Father's tender care of the sick surpassed anything that one could imagine. Constantly ill myself, I experienced it more than anyone else. He never let a day pass without coming to see me several times. If I were in bed, he always came to bless me before he retired; then with motherly care he would arrange the sheet and quilt so as to keep my shoulders warm. He did this so thoroughly that more than once I was obliged to free myself a little when he had gone. He often stole in, with a lamp in his hand, to see if the patient slept, or to ask him what he would like to stop the cough, etc. I say nothing about many other marks of this maternal care; they were without number for me and for us all."

When reproving faults, the Master of Novices always

joined firmness with humility and charity. If he met a novice walking too quickly, he stopped him. "Let us kneel down, Brother, and say a *Hail Mary* for grace to be more faithful to the rules of modesty."

A young lay-brother writes: "Being sometimes in a great hurry, I used to knock very quickly and loudly at his door, to make him say 'Come in' sooner. But I never succeeded in making him do so. After a pause, one always heard his well-known calm and gentle tones. He did not reproach me for my fault at the time, doubtless because he saw that I was agitated, but later on he would say: 'Brother, you sometimes knock too loudly, and with too much precipitation.' As I opened doors in the same hasty manner, he twice rose from his table, opened and shut the door, showing me how it ought to be done."

"I have often thought that the Father did all that the saints did. I never saw him in ill-humour, even when he had reason to be so. I often went to him when very troubled or uneasy, and then, instead of imitating my worried tone, he would recollect himself for a moment, in silence, and reply with calmness and serenity, even with joy: 'Confidence! God sent you this work, or this worry, in order to make you advance in virtue.' When I was very upset he would make me sit down, and would say to me: 'God is treating you as He treats the fields. You know that, when the labourers see the land well watered by a gentle but heavy rain, they cry out: "What a grand day!" Thus God acts towards you in sending you all these little worries.' He never failed to add that I was not to torment myself, that he would pray for me, that all this agitation came from the devil, who is jealous of what the good God sends us."

"On March 16, the anniversary of my mother's death, I was very lonely and upset. However, I had courage enough to go to his room, but before I had spoken a word: 'You are worrying very much, Brother,' he said. I told him what was wrong, and he answered: 'Go to the Chapel, pray a little, and it will pass.' I did so, and since have never been troubled in that way."

III. SAINTE-MARIE-DES-CHAMPS

Towards the end of his Rectorship in Toulouse, the Novice Master had occasion to practise that charity which St. Ignatius so much desired to see in the Superiors of the Society.

On September 17, 1868, the revolution triumphed at Cadiz. Queen Isabella hastily left Saint-Sebastian, and asked hospitality of France. The promoters of the revolutionary movement, Serrano, Prim, and Topete, now the arbiters of the destinies of Spain, constituted the Provisional Government. In the name of liberty, Catholics were at once deprived of all liberty, nuns were forced from their convents, churches were thrown down, ecclesiastical property pillaged, and the Cathedral treasures destroyed. Only three days were allowed the Jesuits to leave the country.

As soon as the news of this misfortune reached Toulouse, on October 18, 1868, Father Gin hac began his conference to the novices by these words: "Blessed shall ye be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice."

"Yes, Brothers, great joy for us, since the Society has deserved to suffer like Jesus, its Divine King! Our Brothers in Spain are a prey to the persecutions announced by Our Lord, and it has once again been proved that, far from being friends of the wicked, we are victims of their hatred!

"Let us also rejoice in the almost certain hope of one day suffering thus ourselves. You are young; you will not end your careers without treading the road to exile." To these words he added a few practical considerations:

"It is a lesson for us. If our Brothers in Spain were not detached from earthly things, would they be calm and happy in their exile? Had they not attached themselves irrevocably to Our Lord, could they be fearless and untroubled as they are? Men may take everything from us;

they may condemn us to exile, suffering, and death, but Jesus they can never take from us, and whilst we have Him we have strength, and peace, and joy. Let us pray for our brothers; let us pray that this trial may be fruitful for their souls, that Providence may aid them in their day of want, and one day they may again work for God's glory in their own land, the land of St. Ignatius and St. Francis Xavier !”

This exhortation, which has been preserved almost word for word, aroused the novices' enthusiasm, and they gave a most hearty welcome to their brothers from Aragon. The tender youth of some amongst them excited compassion and inspired courage. Not a tear was shed; all were full of joy at the thought of being once more with brothers. The groves of Sainte-Marie-des-Champs, where Father Rouquayrol had offered them a retreat, soon echoed with their voices, and there, united to their brothers of Toulouse, they passed two never-to-be-forgotten years.

Other refugees also passed through Toulouse during these sad days. As each train arrived, they came in groups to the Rue des Fleurs, asking for a little rest. Father Louis Martin, the future General, in a letter to the Provincial on February 12, 1895, speaks of the way in which they were received by Father Gin hac:

“ In October, 1868, I passed through Toulouse on my way to Vals, for the study of philosophy. I was with other Spanish scholastics, and we all had the pleasure of meeting this true son of St. Ignatius. The moment we arrived at the house, there he was at the door, bareheaded, and smiling, his attitude so humble that I took him for a lay-brother. From that moment there was nothing in his power that he did not do for us. Every morning he served us at breakfast; in fact, I cannot express the profound impression made upon us by this holy man. After many years, his remembrance is as fresh in my memory as it was the first day, and each time I think of him, I get the idea of strength and gentleness, religious modesty and inexhaustible charity, sovereign scorn for passing things, and esteem only for the goods of eternity.”

The exiles of Sainte-Marie-des-Champs have never forgotten Father Gin hac's charity. He did everything possible to gain them friends and protectors; his one desire was to find a home for them in their exile. As it was somewhat difficult to follow certain exercises of the Novitiate in a foreign country, he proposed to Father Lluck, their Master, that they should join the French novices in Toulouse. There they devoted themselves to the old men gathered together by the Little Sisters of the Poor, and together, begging and on foot, they visited the most celebrated sanctuaries of the Blessed Virgin.

In a letter to the Father General, after having spoken of the perfect harmony reigning between the two houses, Father Gin hac said: " We are really happy at having our beloved brothers here; I am only sorry that we could not have them with us in the same Novitiate, but we try to make up for this by arranging meetings between the two Communities at the country house.

" Every day, these good Fathers from Aragon receive requests for admission to the Novitiate, and many new candidates come to them; vocations are so much the more reliable the more they cost. We should wish to have a larger house to give them. Up to this they have had sufficient room, and should their numbers increase, charity will also increase and give them more."

Not content with blessing the exiles, the Archbishop, Mgr. Desprez, came to preside in person at one of the family feasts of the month of June, and an entertainment was given in his honour. A Latin piece, composed by Father P. A. Rota, now secretary to the Society, was particularly applauded. In it were developed these words of the generous Prelate: " The exiles will never want for bread, had I to knead it with my own hands."

IV. JOURNEY TO ROME

Every three years the General assemblies at Rome delegates from the different Provinces in order to treat with them of the affairs of the Society.

In 1868, to the joy of all concerned, Father Gin hac was nominated by the Fathers of Toulouse. No one, they said, was more worthy to represent their Province, and he himself, although covered with confusion by such a choice, was filled with joy at the thought of seeing the Vicar of Christ and kneeling at the tomb of the Apostles.

Hasty notes, jotted down during the journey, allow us to see what the emotions of his soul were. Mere natural pleasure is granted nothing; faith, or the desire of edification, inspires every visit. No occasion is lost of knowing more and more the Rome of the Martyrs, or the usages and traditions of the Society.

The journey was made through Lyons and Florence, in company with his close friend, Father de Guilhermy, delegate from the Province of France.

"Arrived at Rome on Friday, November 6, 1868, at half-past nine in the morning. At the Gesu they were holding a service for those who died at Mentana. Had the consolation of saying Mass in St. Ignatius' Chapel. Father General has the greatest charity, gentleness, simplicity, and modesty. He serves the Fathers with his own hands. In the evening we visited St. Peter's."

Each day brings the same consolations: every morning Holy Mass in some celebrated sanctuary, every evening a visit to the great basilicas, the Catacombs, the Coliseum. There is a short note about each. Thus, on Tuesday, November 17, he writes: "Mass at the Altar of Mater Admirabilis at Trinità del Monte, for the Superioress and religious of the Sacred Heart at Toulouse: superb view. On my way back I visited the Church of Sant' Andrea, where M. de Ratisbonne was converted: St. Mary's in *Via Lata*, where the Holy Apostles Peter and Paul were imprisoned. In the evening we visited the Dominican Church and Convent of St. Sabina; everything there is full of the memory of St. Dominic: the room he inhabited, the crucifix before which he prayed, the tree he planted, also the room of St. Pius V., etc."

Later on, Thursday, December 17, he writes: "With

Father de Gerlache I visited the different quarters of the Zouaves, the French at the Mariscotti Palace. The Canadians have two chaplains. I saw the great Canadian standard with its richly-embroidered device, 'Love God and go thy way,' with Canada in large letters printed above. There is a wonderful family spirit amongst the Canadians. Visited the Flemish quarters: a great number of Zouaves, all animated, but not noisy; everything is as it should be."

Whilst at Rome Father Ginhac did not forget Toulouse; the pilgrim did not cease to be an apostle. He proposes to get indulgences for the Congregation of Cévennes; also to procure a relic of St. Bernard, or the body of some saint, for the Trappists of Sainte-Marie-du-Désert.

From November 29 to December 8 he gave the Exercises at the convent of Marie-Réparatrice. The Sacred Heart convents, also, had the pleasure of seeing and hearing him, and of receiving his blessing.

Amongst so many interesting reminiscences, those relating to the Society or the Church are noted down with the greatest care.

" *Monday, November 23.*—Said Mass for Mother Teresa in the chapel where St. Ignatius died. Then visited the two chapels. Invitation to the Novitiate of Sant' Andrea. After dinner, during which the Rector read the panegyric of St. Stanislaus, we had recreation in the room where the four pictures of the Beatification of St. Stanislaus are hung. Afterwards, all went to the church, and, taper in hand, knelt before the altar where rests the saint's body. Father General, seated, with biretta on his head, gave a discourse in Latin; he rejoiced that the relics of St. Stanislaus, taken to Hungary during the days of storm, had now been brought back for ever to this, the first Noviceship of the Society, where St. Stanislaus himself had been trained by St. Francis Borgia.

" His Paternity then said that, on the occasion of the three hundredth anniversary of the death of the Saint, the Society wished to give St. Stanislaus a public testimony of

our gratitude, by once again constituting him patron of this Novitiate, and of all the novices of the Society. Henceforth they would consider him still more as their model and protector, and would strive more earnestly to give themselves unreservedly, as he did, to Our Lord.

“ Then Father General rose, and, in a loud voice, proclaimed St. Stanislaus Kostka the special patron of the novices of the Society of Jesus.

“ Prostrate at the foot of the altar, he offered up a prayer to St. Stanislaus, begging above all to obtain for us grace to follow him in his detachment from created things, so as to seek only the things of Heaven, the same ardent, zealous love of the Blessed Virgin and Our Lord Jesus Christ. We next sang a solemn *Te Deum*, after which Father General gave Benediction of the most Blessed Sacrament.

“ I prayed much for the three Novitiates of Toulouse, Sainte-Marie, and Pau. Before dinner the Father Provincial of Rome kindly showed us the garden and the fountain where, according to tradition, St. Stanislaus went to cool his breast, inflamed by Divine love.”

“ *Wednesday, November 25.*—Audience with the Holy Father towards midday. All the delegates were there with the Father General.

“ First, the Holy Father gave each one his hand to kiss. As we did so, the General mentioned each one’s name and the Province he represented. The Holy Father then spoke to us in Italian. He said that we had come from all parts of the world to Rome, the centre of truth. Truth is one; we cannot divide it or break it in pieces.

“ ‘Principles are everywhere attacked or shaken,’ he added. ‘Has not a poor monk written that the revolution in Spain is the beginning of a new era? Fathers, hold fast to principles, and when you go back to your Provinces, defend them. The Society, in Italy, in the East, in the West, everywhere defends the principles of truth, and works with zeal for the good of the Church and souls. Be faithful to obedience. The standard of St. Francis is

Poverty; the standard of St. Ignatius and his Society is Obedience.'

"We all knelt, and the Holy Father, in a touching and kindly voice, said: *Dominus Noster Jesus Christus benedicat vos omnes; benedicat opera vestra omnibus diebus usque ad finem.* He then allowed us to kiss his foot, and said: 'For your consolation, Fathers, I will tell you that the Society of Jesus is a great support to the Church.'

"Rev. Father General thanked His Holiness on his knees, and promised him that he would be perfectly obeyed. After this audience, which was so impressive, we went to the Roman College, where the Fathers-Assistant and the Superiors of the different Roman houses were assembled. This is the anniversary of the day on which St. Aloysius took his vows. I saw the chapel where Brother Léon first assembled his few sodalists. Visited the Observatory with Father Secchi, whose science is equalled by his charity."

Charged by Mgr. Desprez with placing in the hands of Pius IX. the offerings from the Diocese of Toulouse, Father Ginhac had the consolation of a private audience with the Pope. During their conversation the exiles of Sainte-Marie-des-Champs were not forgotten. Pius IX. was greatly touched at the story of their sufferings. Suddenly he smiled, and said: "You will bring them a souvenir from the Pope," and he gave the Rector a copy of Murillo's "Immaculate Conception"—a thoughtful gift, which made its recipients shed tears of gratitude. For them it was a double souvenir of their distant home and of the Pope of the Immaculate.

On December 19, after saying Mass in the room where St. Ignatius wrote his Constitutions, Father Ginhac set out with Father de Guilhermy. From Rome he bore away in his heart: "Light to know what we should believe, think, and do; strength to work and fight for Holy Church; consolation, drawn from the centre of truth, of love, and of hope, in order to spread it everywhere."

Some months later the General wrote to him: "I see, by your letter of January 8, that you have taken away with

you the pleasantest impressions of Rome. I can say, my dear Father, that our thoughts of you are equally good. May Our Lord deign to draw more closely still the ties of holy and cordial charity, which should unite every child of the Society."

V. LAST YEAR

The Father Master's return was eagerly looked forward to in the Novitiate at the Rue des Fleurs. Whatever secret curiosity there may have been in this desire, it was not in the least gratified. Father Ginhac gave one conference on a pious picture at Sant' Andrea, which had for text these words: *Erudimini in Jesu et Mariæ coronam*. He told of the proclamation of St. Stanislaus as official patron of the Novitiates of the Society, and that was all.

Father d'Audiffret has written his recollections of his Master of Novices as he appeared during this last year at Toulouse.

"Madame Forbes, a great benefactress of the Society, to which she gave two of her sons, said to me one day: 'Though Father Ginhac has all the characteristics of holiness, as yet he has none of its softness, but I believe that in a few years he will have acquired all that.'

"This want rather shocked me at the beginning of my Novitiate. 'The Rector is a stern man,' said the Provincial to me before I entered. 'You may write on your forehead: 'A house to be knocked down, a house to be rebuilt.'"

"Twice during my Noviceship the Father Master, perceiving during meals that I had forgotten my biretta, looked at me sternly and made me leave the refectory. I admit that this proceeding, and others of the same kind, made such an impression on me that I said to myself: 'If one must be like Father Ginhac in order to be a Jesuit, I resign.' Now I see the wisdom of these measures, which then so disconcerted me.

"Under the bad impression made by his austere exterior, I watched Father Ginhac with an unfavourable eye, ready to rejoice at the least fault I should discover in him. The result of all my watching, both when I disliked him

and later on, with better dispositions, was limited to this one discovery: he, who on other points never failed in table etiquette, did *not* know how to cut cheese.

"I remarked one day that, having to preach during Lent in a certain parish, I found the parish priest very ill in bed, and that I had knelt for his blessing on arriving. Someone did not seem to approve of my way of acting, but Father Ginhac praised it, saying: 'Never fear to exceed either in politeness or humility.'

"Consulted by me, he highly approved of my travelling third class, and of making my own bed when outside our houses. 'As regards railway journeys,' he said, 'I lately travelled third class with the Father Provincial of Lyons.'

"It may be said of him: *Neque manducans, neque bibens*, and yet at table he was the last to end his meal, fearing that if he finished too quickly he would oblige others to eat too fast. With what skill he used to cut and cut again a fragment of dried fig until it was time to say grace!

"I never saw him raise his eyes uselessly, or hasten to speak, or insist if he were contradicted, or take a comfortable position. A young officer, who visited us, said to me afterwards: 'I never took my eyes off him; I thought every moment that he would slip from his chair and be stretched on the floor.'

"When I arrived at Toulouse, to enter the Novitiate, my mother came with me, determined to live in the town. Father Ginhac feared that this would be bad for me, and prevent my settling down in the Society. The fact is, however, that during my Novitiate I only went to see my mother twice every year—her feast day and New Year's Day. Her visits to me were also rare and short. Some years later he begged pardon for what he called his rash judgment, and highly praised my mother for her self-sacrifice and discretion in the matter of her visits.

"I can say with truth that, having travelled in different parts of the world, I have never seen, at Rome or elsewhere, any holy soul who impressed me as Father Ginhac did; I have always looked upon him as a saint.

"The high opinion which I have of his holiness is such that, having heard his practice of noting down the result of the Particular Examen—a thing I personally abhorred—I got into the habit of saying to myself, on taking up my pencil: 'The saint said it.' I do not think that I have failed even once, and it is the thought of Father Ginhac and his recommendation, which have helped me to conquer myself: 'The saint said it.'

"The same feeling also inspires another practice of mine. I often address his Guardian Angel in my troubles and difficulties, and say to him: 'Happy angel of Father Paul, in the name of the joy he has given you, and of the good you did that saint, protect me!'

"Mortified persons are exposed to the danger of becoming morose and mortifying others more than themselves, like the man who wore a chain with the points turned out, but our Novice Master, on the contrary, knew how to make his heroic mortification sweet and amiable."

In fact, the severity of former years had disappeared; he no longer exercised it, except on himself. There it was quite apparent, in spite of all his efforts to conceal it. It was in vain that he put on a joyful air; the stiffness of his attitude and his walk betrayed the hair shirt and the chain. It was in vain that he actively tortured the head of a poor fish, or some other skilfully chosen morsel, for it was quite apparent that he ate scarcely anything and that he only desired, by a pretended appetite, to induce the novices to take what was necessary. In vain he held himself erect; his heavy eyelids disclosed his prolonged vigils. He was always hard towards himself, but how encouraging, kind, tender even, towards his novices. Faithful to his resolution, he made himself all things to all, and proportioned trials to each one's character and virtue: the strong were treated with firmness, the weak with kindness.

One day a postulant brought him, quite joyfully, his reasons for joining the Society. He read it over calmly. "Very good," he said, "now go back to your room, and on our side we shall examine whether you are fit for us." A

great surprise for the postulant who expected an eager welcome !

He did not, however, act thus with all. A short time afterwards a timid postulant could not make his election. "To-morrow," said Father Ginhac most amiably—"to-morrow you will enter the novitiate." From that moment hesitation vanished. The happy child, after a few months, died in the novitiate he had edified by his modesty and fervour.

He never imposed sacrifices, and did not allow them, except when the novice, urged by grace, was disposed to make them with fervour. Gentle and moderate in the application of the principles of self-denial, he was vigorous, almost inexorable, in explaining them. *Agere contra, Vince teipsum, Exire a propria utilitate*—were constantly on his lips, with an energy terrifying to nature, if the love of Jesus did not come to its aid. "If you love Him," he would say, "you will be happy in this way of the Cross; you will walk in it with energy, and you will persevere. Love, and everything will be possible for you."

As soon as his novices had made their vows, he welcomed them with the greatest kindness; it seemed that having been their Father and Master during the trials of the Novitiate, he now wished to reveal to them the heart of a brother.

It has been said that Paul Ginhac was no orator. He was not, in the literary sense of the term, but he resembled St. Francis Regis and the Blessed Curé d'Ars by the ardent conviction of his own soul, which he made pass into that of his hearers. With what fervour he inspired his novices by the few words he addressed to them before the Communion Mass ! It was like a burning flame, the effects of which they felt throughout the whole morning.

The scarcely developed conferences of each day set forth his doctrine with clearness and method, but above all with a wonderful unction; the heart was touched whilst the intelligence was enlightened, because he forgot self and let Our Lord speak. Before the conference, when the Brother

went to warn him of the time, he would find him on his knees before his crucifix, absorbed in meditation and prayer. Immediately the Father rose, entered the room noiselessly, said the prayer in a grave tone, and then, with an inspired look, began to speak. Sometimes he would utter a sentence, which went like an arrow straight to the inmost soul: "No, Brothers, the world can never sufficiently despise a creature who has despised God!"

Generally the delivery was simple, almost timid, denoting a certain embarrassment easily explained by his great mortifications and long watchings, or perhaps by want of the time necessary for preparation.

As Master of Novices and Rector, Father Ginhac was overwhelmed, and he felt it. Anxious to get rid of the responsibility, he had informed his superiors. Father Beckx replied in 1865: "You say to me that if you had more time and more facility in expressing yourself, you would undertake the domestic conferences given to the Community every fortnight. I know how overworked you are, and, if it were possible, your occupations should be diminished and not increased."

In May, 1866, Father Beckx again wrote: "You tell me what you think about the importance of the charge of Master of Novices, which would require someone who could devote his whole self to it alone, without being distracted by other duties. I think as you do, but until Our Lord gives us the means of having a separate Novitiate at Toulouse, and as long as obedience leaves you at the head of the Rue des Fleurs, rely on the special graces of which you will have need to fulfil all your obligations. The past should be for you a guarantee for the future."

Strong in the blessing of obedience, Father Ginhac did wonders in his desire to manage everything. One day the Brother Monitor told him of the complaint of a novice, who for some time had been unable to see him in private: "Brother," he said with emotion, "if only one could make time!" Then, with a sad smile: "Look at all these letters which I positively must answer. Well, let us begin; you

will remain there and pray whilst I write"—a ruse which he sometimes made use of to keep out importunate visitors. This prayer, made beside the Man of God, was delightful to the novices, since near him they felt nearer God. The Brother had even taken the precaution to hang outside the door the little card with "Busy" printed on it, and the Rector, thinking that he was now at least sufficiently protected from visitors, began to write hurriedly. Suddenly there is a loud knock; Father Gin hac represses a slight shudder, and quietly says: "Come in!" It was one of the Community. Twice or thrice the same thing happens, and the Father smiles: "You see, Brother, how they steal our time away! But it is God Who sends them; may He be always blessed!"

Along with the spirit of recollection and self-denial, the novices must be filled with the apostolic spirit. This the Novice Master does not only by words, but also by giving them opportunities for exercising their zeal. In certain parts of Toulouse the gipsies live in crowds, like infidels or pariahs, in their caravans or obscure dens. The sight of them touched the novices' hearts with compassion: could they not be taught the Catechism? The Parish Priest of St. Nicholas being consulted, held out very little hope of doing good, but left them perfectly free. Father d'Audiffret says in his notes: "I was given charge of evangelizing the gipsies at Ravelin Place, Toulouse. Usually I was accompanied by two other novices. Seeing the rather primitive morals of these people, it was rather a bold enterprise considering the age of my two companions; in fact, someone in the house said as much. I asked Father Gin hac about the matter, and told him what had been said. He replied; 'This is a trial to which I wish to submit these young Brothers, destined perhaps for the Missions.'"

Father d'Audiffret first gained the good-will of the gipsy king, who ordered his tribe to receive the missionaries kindly. In fact, they were welcomed eagerly. Everything was done to attract them—races, rewards, etc.—but the Word of God seemed to make no impression. To-day they

seemed won, but to-morrow all was again lost. Finally a great meeting was organized, which was to be the final triumph. Father d'Audiffret arrived with his assistants, but what was their horror to find a bronzed young man in the pulpit singing to amuse the audience, while the room rang with their shouts of laughter. Nothing could be done, and the meeting was abandoned.

This not very encouraging beginning did not, however, quench the novices' zeal; it only gave them new ardour for another attempt. A campaign with the soldiers was next tried. "Father Ginhac one day expressed to me his desire of preaching a retreat to the soldiers," continues Father d'Audiffret. "I was chosen for the work, but it was first necessary to call on the Colonel and arrange matters with him. We went to his quarters, and on the way the holy man said to me: 'You must speak because I only stammer, and I will ruin everything.' I did my best to get out of it, but he replied: 'Let us say a Hail Mary to our Lady that she may help us.'

"The orderly introduced us into a smoking-room, where we saw the Colonel in a cloud of smoke. He scarcely touched his cap, but began to rub his whip against his legs, whilst we saluted him respectfully. 'Good-day,' he said, with an air of contempt, 'what can I do for you?' Father Ginhac looked at me, inviting me to speak. I looked at him, and declined the proposed honour. The good Father began in a low voice, with his eyes cast down: 'Colonel, we are religious of the Society of Jesus desirous of doing good to your soldiers, and we have come to ask your permission to speak to them all together in the chapel, so as to prepare them for their Easter duty.'

'I shall take good care that you won't,' said the Colonel roughly; 'if I do this for you, why not do the same for the Protestant minister, and then I would have a religious war in my regiment. No, no, it is impossible.'

"The Rector seemed for a moment to be resigned, but suddenly raising his head, he looked straight at the Colonel, and said: 'We thank you none the less, Colonel, as we are

convinced of your good-will. Having been brought up by a Christian mother' (Father Ginhac did not know the Colonel's mother; he only spoke on chance), 'you must surely love religion, and interest yourself in the salvation of your soldiers.'

" 'My mother! Oh yes, she was a good soul; but it is strange that I should be moved at the mention of my mother;' and we saw tears in the Colonel's eyes, which he endeavoured to hide from us. 'Well, gentlemen,' he said, 'you must know that I do not profess a different religion from that which you preach.'

" 'We knew as much,' said Father Ginhac, who now became bolder, 'and we are equally convinced that at Sebastopol, where you distinguished yourself, the thought of your good mother and the faith of your childhood accompanied and sustained you in the combat.'

" 'Bah! one does not think of such things in battle; the noise makes one dizzy, and one does not know what one is doing.'

" All this was said in a less assured tone; the Colonel was evidently doing his utmost to keep up his rôle as a hard-hearted man, but the mark was hit. He did his best to retire gracefully, but without giving him time to overcome his emotion, the Rector spoke to him of the interests of his soul, and his duty towards his soldiers, with all the courageous liberty of the Apostle before Festus. Beaten on every side the Colonel surrendered. 'Well,' he said, 'we can arrange matters. I only ask for time to take the necessary steps. Come here this evening for the programme, as you are in a hurry to begin.'

" I went after supper, alone, to visit the Colonel, whose welcome was now very different. Leaving his place near the fire, and coming towards me with a most flattering air, he said: 'Do you know your Father Ginhac is a fine man? No one ever before spoke to me with such force and freedom. Well, I like such frankness; I am a man who likes to be told things straight out! Father Ginhac is the man for me! I have already given orders

that things should be done according to your wishes. To-morrow a time-table will be hung up in every room of the barracks announcing your religious exercises and recommending them. The men will also be exempt from drill at the hours you have chosen, "to do them good," as Father Ginhac said.'

"Everything went on splendidly, and the Colonel, whom I saw several times afterwards, and who became a Brigadier-General, always inquired respectfully for his visitor, and never forgot to add: 'He is a fine man, that Father Ginhac!'

"In this way the Father Master sought to enkindle the fire of zeal in the hearts of his novices, but he wished to keep it within proper limits. One morning two catechists left the chapel shortly after Holy Communion to preside at a children's feast, organized through their care. When they came back they met with a severe reprimand, which ended with these words: 'And what about the respect due to Our Lord? He was still in your hearts, and to do Him honour we should have followed you with tapers in our hands.'"

At all times Father Ginhac wished his novices to be generous and, above all, enemies of mediocrity. War against mediocrity was the watchword of the Novitiate, and the favourite theme of the spiritual conferences. As he appeared to the novices, so was he in the eyes of the Fathers of the residence; within and without he was ever the same, a man dead to self, a saint. God, however, Who is admirable in His elect, kept him in ignorance of his merits and holiness.

The Very Rev. Father Beckx, the confidant of this interior trial, wrote to him in 1865: "That feeling of being useless to the Society and of becoming a burden, which torments and saddens you, is a temptation which you should put away from you earnestly. It has not the smallest foundation. On the contrary, excite yourself to confidence and spiritual joy: *Delectare in Domino, et dabit tibi petitiones cordis tui.*"

In 1868 and 1869 he again asked to be sent on the foreign mission, but Father Ginhac's mission was that of Instructor of the Third Year of Probation.

We read in his notes: "On October 10, 1869, gave up two charges at Toulouse, and on the same day was appointed for Castres. On the 11th left Toulouse."

The young Brother who went with him to the station writes: "He had a very old and heavy bag, which he carried himself. He would not take a car, and it was with great difficulty that I could get him to give me the bag. We walked quickly because our time was short, and the good Father kept saying to me: 'I am disedifying you, Brother; we are failing in modesty. I beg your pardon for it.' Then he several times asked me to give him the bag. 'Brother, you are holding your head to one side. I have the same habit; do not copy me.'"

When the time for his departure came, Father A. Carrère, the Socius, asked him for a souvenir. The holy man answered: "A Jesuit has nothing but his crucifix. If words will do as a souvenir, a few, well understood, suffice to make us saints. Remember that all things pass, but that Our Lord never passes. Everything may fail you—health, success, esteem, and affection of men—you may even need bread, but Our Lord will never fail you—never!"

CHAPTER VIII

CASTRES—THE APOSTLE (1869-1877)

I. THIRD YEAR OF PROBATION

IN 1869 the house of Third Probation established at Laon, being no longer able to contain all the Tertian Fathers from the different Provinces of France, the Provincial, Father Jules Servièrè, resolved to establish a second in the Province of Toulouse, and chose Castres.

Nominated Rector on October 10, Father Ginhac went to Castres on the 11th with the Fathers Provincial and Socius; on the 14th he was at Laon. We may guess the motive of this last journey. Frightened at undertaking yet more responsibility, he wished to consult a religious of great virtue and experience, Father P. Dorr, who directed the Tertian-ship.

Father Fouillot wrote to him from Dôle on October 12: "When I was appointed, thirty-four years ago, to direct the Third Year at Saint Acheul, I had less preparation than you have had, and yet God blessed my abandonment, as He will also bless yours. My strength was a continual weakness, and sufferings known only to God. He marks out for each one His own path, and to all He gives His grace."

In spite of these encouragements, the humble religious, at the sight of his grave responsibilities, thought himself obliged to tell Father Beckx of his apprehensions:

"I have been at Castres for some days. When about to begin this great work, I felt frightened and almost discouraged. I now reproach myself with not having, before my appointment, made known my insufficiency and ignor-

ance, my total want of capability. More than all, I regret not having humbly asked your Paternity for leave to go on the foreign mission. It is now too late. However, everything is possible with the grace of Our Lord, and I beg of you, most Reverend Father, not to leave me a charge for which I have not the necessary qualification. After this I will do what you wish, as well as I can, with the help of your prayers which, with your blessing, I hope you will have the goodness to grant me.

"I went, by Father Provincial's orders, to spend four days at Laon with Father Dorr, so as to get some indispensable information. The time was too short; I should require a year to prepare for such serious duties; more than all, I should need to devote a month to the Spiritual Exercises. I hope, however, that later on your Paternity will be kind enough to grant me this favour."

On November 1 Father Servièrre, who doubtless had been also informed of these fears, wrote: "To-day my mind and my heart are in Castres, and, after having celebrated Mass for your intentions and for the mission confided to you, I assisted at the opening conference. It is now over. Consequently it is a little late to think of replacing you. Besides, Reverend Father, you should be consoled and encouraged in this position in which holy obedience has placed you. It is his Paternity in person who has desired this Third Year, and who has also accepted—nay, nominated—you. It is, therefore, Our Lord and our Father St. Ignatius who, with the Society, have given into your charge these 'elders' of the family. With God's grace you will make them perfect members of our Society, workers worthy of our common Mother, true Jesuits—in a word; how many things does not this word say! God is with you, and who can then be against you, if not he whom you will teach the Tertians to conquer by God's grace?"

To inspire in his new family the fervour of the novitiate was an easy matter for Father Gin hac; the material organization was far more difficult. As there was not enough room, it became necessary to build, but the Provincial could not

give a farthing. Father Paul relied on Providence, and soon God raised up generous souls. On the site of the old house of retreats was built one more spacious, destined for the Tertian Fathers; the garden was more than doubled; and the church, enlarged by four side chapels, was embellished by handsome pictures. Thus, during that terrible year, while many houses were devastated, that of Castres prospered in peace and calm. "It was not without uneasiness," wrote the General, "that you began this year, but you placed your trust in the all-loving Heart of Our Divine Master, and, thanks to His protection, you enjoyed a tranquillity so much more to be valued, as the unrest in France is more general."

The state of the Father Instructor's soul at this time is revealed to us in a letter, which is preserved at the Visitation of Marvejols, addressed to Sister Mary Philomena. In a brotherly way Paul describes to her every exercise of the Third Probation. He says he has neither the knowledge, nor the virtues, nor the capabilities necessary. He must aid the religious to become "instruments in God's hands, capable of procuring His greater glory; men dead to themselves and their own interests, ready to do and suffer all in the cause of the Divine Master and His Church. Let this give you an idea of what the responsibility of the Instructor is. Words of fire would be needed; above all, the example of an irreproachable life is necessary. It is well that you should know this, beloved Sister, so that your prayers for your poor brother may be doubled in fervour.

"Pardon all these details; it would be much better to speak to you of Our Divine King, our well-beloved Saviour Jesus Christ, our All. You have been long in His kingly service: as you advance, your heart becomes more loving and devoted in the eternal bonds you have sworn Him; you feel more and more how good it is to have left all things and oneself for love of Our Lord. May you be a thousand times blessed! Make daily progress in the spirit of devotedness and self-sacrifice, for the sake of Our Divine Master. The surest, the best, the most fruitful, as well as the sweetest,

means of denying self in all things, is to love. Love Jesus Christ, and I implore you to obtain the same grace for me, so that at last I may begin to love Him !

" You ask me at what hour I celebrate the Divine Mysteries. Ordinarily at 5.30, and you are not forgotten then. What a gift we get daily, did we only know how to profit by it !

" It was a good thought of yours to induce our brother to get the Messenger of the Sacred Heart; the reading of it will be useful to the whole family, and make them participate in that religious movement of which the Sacred Heart is the centre. More than that, it would be well if our brother also took the Bulletin of the Council published by Father de Ramière. We should pray much for this Council. Satan is furious; he tries by every means to impede its progress and ruin its work, but he will be conquered by the Holy Spirit. The Bishops will remain united to Pius IX., and the great remedy, so necessary in these evil days—the dogma of the Pope's Infallibility—will be proclaimed, and that soon. What joy and triumph for every Catholic ! Let us by our prayers hasten an hour so solemn !"

That longed-for hour came; but, alas ! to the holy joys caused by the proclamation of the Infallibility there suddenly succeeded all the sadness of defeat, civil discord, and persecution: joys and sorrows keenly felt by Father Gin hac. In September, 1870, on his way to Tournai for the purpose of revising the constitutions of the Society of Marie-Réparatrice, he had to pass through Paris. In the suburbs of the capital, he was accosted by four very suspicious-looking men, who began to insult him. With his usual gentleness, the Father succeeded so well in calming them that he had the satisfaction of giving each a medal of the Blessed Virgin before he left them. Going through the Rue de Sèvres he met Père Olivaint, who, seeing him so scantily clad, lent him his cloak, saying: " Hasten to place yourself in safety; as for me, I must remain on the breach to accomplish God's will."

Very soon France was in mourning. It was a great con-

solation for Father Paul to see one of his sons, Father d'Audiffret, distinguish himself by his devotedness and chivalrous spirit. This Father became chaplain to the forces at Tarn, and took part in all the struggles and trials of the army of the West; he was remarkable for his bravery, but still more for his heroic charity.

The Father of his soul, in a letter dated January 5, 1871, after giving him advice on several matters, adds: "By working to make these young men truly Christian, you will make them real soldiers, and prepare them either to die as martyrs or to live as worthy Frenchmen. If only people understood the influence exercised by the chaplain over the minds of his troops! You share their fasts and their privations: what a harvest of merit for you, Father! What a grand occasion of abandoning oneself to God our Lord, and of reaching great holiness! Our Lord will grant you this grace."

France, desolated by war, was now to be torn by her own children. The Commune was declared at Paris, and soon threatened the Provinces. In the midst of all this anguish Paul sought from Heaven light and courage.

On April 13 he wrote: "What scourges! what disasters! But, worse than all, the people are not coming back to God; they persist in passing Him by. To speak truly, God must work miracles of mercy, and save us in spite of ourselves. Thank you for the details you gave me of our Paris prisoners; they enjoy the blessings of persecution, and thus they will become still more the sons of St. Ignatius. Our prayers are theirs, and will not fail them. What about Father de Guilhermy? How sorry we should be if his Menology were lost!"

April 27.—"Let us pray much for our poor persecuted brethren of Paris—above all, for our Menologist, so that he may be spared to continue and finish his work. What a pity if we alone were not to share in the chalice! Might we not fear that we were disgraced?"

"*May 25.*—O just and merciful God! will not Paris at last open its eyes, and, seeing the true cause of so many

miseries, seek a remedy! Let us pray with confidence. What of our poor prisoners?"

The "prisoners," brought from La Roquette to the Rue Haxo, had, on the eve of that day, been shot through hatred of Jesus Christ and of His Church. Père Olivaint was one of the victims, with four of his brethren. Faithful to his last words, he died on the breach, a martyr for his faith.

II. THE CARMEL OF TOURS

Frightened at the responsibility of his charge, Father Ginhac, on his arrival at Castres, resolved to give his whole time to his charge, and refuse all exterior work. But the faithful of Castres would not consent to be deprived of the direction of one whom they already knew to be a saint, and the Provincial wished him to accede to their desires.

At Castres, as at Toulouse, God sent his servant chosen souls. "The first time I heard Father Ginhac's name pronounced," writes Mother Teresa, Prioress of the Carmel of Tours, "I was far from foreseeing the relations I was afterwards privileged to have with him. It was Father Marcel Bouix who first spoke of him to me. I loved to hear him tell of the virtues of his friend, and express his desire of attracting towards us that 'great light,' as he called him. Providence was preparing the way for this.

"In the month of April, 1870, the Rev. Father Bouix, being at Tours, received a letter from Father Ginhac, asking him to recommend an old-established Carmelite convent, in the centre of France, as he wished to send a lady there, who was anxious to consecrate herself to God, in the Order of the Most Blessed Virgin. Father Bouix begged Father Ginhac to write directly to us, and we soon received a communication from him about the would-be postulant who, in her own turn, also humbly made her request. She was called Mme. d'Aussac de Saint-Palais, had been some months a widow, and since the preceding October had followed Father Ginhac's direction. Feeling always an attraction towards the religious life, she had married only

to please her parents. Helped by her husband, whom she had brought back to the practice of his religion, she occupied herself in works of charity, to which—with his consent—she devoted part of her fortune. Their devotion towards the Society of Jesus was boundless, and with their whole hearts they helped the different Superiors of Castres.

“ When Father Gin hac came there, Mme. d’Aussac, whose husband had been struck down by paralysis, had been for seven years his devoted nurse; she lived in the country alone with the patient, and her faithful domestics. To prepare for death a man whose brain had been weakened by paralysis, and then sustain and direct his virtuous helpmate, was the double mission undertaken by the devotedness of Paul Gin hac. One day Mme. d’Aussac, more than usually alarmed, sent for the Father, who came with all haste. As soon as he entered the room the sick man opened his eyes and cried out: ‘ Ah ! there is a priest.’ His mind had regained its balance suddenly and completely. The Father profited by this happy change—due probably to his prayers and presence—to hear the patient’s confession, and, after having prepared him, he administered the Last Sacraments. M. d’Aussac received them in admirable dispositions, and made his act of contrition with such faith and strength as to be heard in the neighbouring apartments. He called together his whole household, and begged their forgiveness in a most touching manner. All looked on this sudden transformation as almost a miracle. Father Gin hac spent that last night leaning over the dying man, giving him his crucifix to kiss, and suggesting to him appropriate acts for that supreme hour. Finally, having received his last sigh, he closed his eyes and rendered him the humblest services.

“ He then devoted himself to the widow, seeking to raise her soul towards God, in order to draw fruit from such painful trials. When she became our Sister, Mme. d’Aussac often told me that, during the four months of his charitable visits, he had exercised a real apostolate amongst her household: they listened to him as if he had been an angel. The people of the neighbourhood also attributed to him several

miraculous occurrences, particularly the sudden conversion of a hardened sinner who was at the point of death.*

"Upon his arrival at the Castle, he acquitted himself of the business on which he had come, and then retired to some solitary spot. He was often discovered in the park, at the feet of a statue of Our Lady, motionless and on his knees, apparently forgetful of time. When at meals with the other dwellers of the house, no one was more amiable or thoughtful than he. Ordinarily he ate scarcely what was necessary to support life, but if he thought he could gain any influence over those whom he wished to lead to God by showing less severity towards himself, he at once took all they desired.

"Now that his penitent was freed from the bonds which bound her to the world, Father Ginhac, having studied her inclinations, saw that she was called to be a Carmelite, and the Monastery of Tours was chosen, because Mme. d'Aussac desired to make her sacrifice still more complete, by going far from her family. When all was ready for the sacrifice, Mme. d'Aussac made it with noble courage. She spoke of her project only to her mother and her eldest sister, who were to accompany her on her journey.

"Some weeks later, passing through France on his way to Belgium to look after the new Institute of Marie-Réparatrice, he paid a visit to the postulant at Tours. It was now that our relations with him began. Even had we not been already favourably disposed towards this good Father, he would have infallibly gained our esteem by the great interest he took in us in such trying times."

The war with Prussia had just begun. Soon Paris was blockaded, and bloody combats took place beneath the

* Mother Teresa of St. Joseph says: "After saying several Masses for M. d'Aussac, the Father, whilst still offering up the Holy Sacrifice for him, no longer wore black vestments. When questioned about this, he answered: 'It is not necessary, he is with God.' Several times, by word of mouth as well as by writing, he maintained this. Here at Tours, after saying Mass for M. d'Aussac with white vestments, Madame d'Aussac and I asked him why he did so. He replied confidently: 'I have already said why: we have now only to thank God.'"

walls. The many wounded, sent to the neighbouring cities, were warmly welcomed by the religious communities. At Tours the Carmelites opened an ambulance in the exterior part of the monastery, which Mme. d'Aussac directed. Helped by two out-sisters and an infirmarian, she displayed so much zeal that no soldier left without having performed his religious duties.

The battalions of the victorious army did not delay in advancing towards Tours, now the seat of the Provisional Government. "Fear nothing from the Prussians," wrote Father Ginhac; "they will not harm you; it is not against you that God has sent them. Your mission is to combat interior foes, and to reduce them to powerlessness by means of prayer, the practice of virtue, and the continual offering of yourself to Our Divine Saviour."

In order the more vigorously to undertake this struggle, the generous postulant asked to be given in religion the name of St. Ignatius. "For the first time," writes Father Paul, "you bear the name destined for you. The sight of that name, which says so many things, rejoices me greatly. I hope that for you it will be a source of heavenly graces and a standard of holiness."

Speaking of Mme. d'Aussac, Mother Teresa of St. Joseph writes: "On May 8 our southern novice will take the religious habit; her vocation is not to be shaken. For almost four months she has directed our ambulance with great devotedness. Now she gives us the consoling spectacle of her religious virtues. In spite of her forty-five years and her high position in the world, she obeys like a child, with the most charming humility." Elsewhere she says: "She whom St. Ignatius has sent us, and who bears his name, is delightful in her simplicity and generosity. She is of a stronger mould than is usually found nowadays. I hope that she will do great things worthy of her name for the glory of God."

Father Ginhac's presence at this feast of May 8 was eagerly sought. He demands the sacrifice of this desire, but delicately strives to soften it, by showing how it will

render the sacrifice of Mother St. Ignatius "holier, more meritorious, more profound, more agreeable to the Divine goodness—that it will imprint on it the sign of the Cross, the distinctive mark of all supernatural works." He then begs Father A. Carayon to take his place. "It must not be," he said, "that people should think the Society wanting in devotedness, charity, or gratitude." Finally he arranges an agreeable surprise for the benefactress of the house of Castres: "Father General makes you a present for the great day of your offering to our Adorable Master, the ceremony of your clothing. As a testimony of gratitude, his Paternity (as you will see in the diploma) admits you to the participation and full communication of all the Holy Sacrifices, prayers, penances, and other good works, performed, by the grace of God, in the Society of Jesus. I bless God for this with all my soul. What joy this day will bring to your dear one, who is dead—or rather living—in the joy of heaven!"

A few days afterwards the news of Père Olivaint's massacre was received, with an account of favours received through his intercession; encouraged by this, the nuns recommended to the martyr a petition, the granting of which was almost unhoped for—viz., the founding of the College of St. Gregory at Tours. The Mother Prioress says: "In sending Mme. d'Aussac to Tours, by the instrumentality of His Servant, God, as we very soon perceived, wished to grant the prayers so long offered up for the establishment of the Jesuits in that town, and the pious widow was His chosen instrument. The Father knew of and encouraged every step taken; and even when all hope seemed lost, he still assured us of success. In the midst of the trials through which we had to pass, he constantly reawakened our confidence and promised us the blessings of heaven. To his prayers we attribute the fact that, contrary to all human calculations, a college of the Society of Jesus was founded, in which Father Ginhac always took the greatest interest."

"To give souls entirely to God," he said, "ought to be the sole ambition of a priest." His desire was fully realized

in the case of Sister St. Ignatius. After having edified the world and the cloister, that generous woman was ripe for heaven, and it only remained for her director to place her in the hands of her Judge. He prepared her for this by writing her letters full of unction, until the day when she was called to her reward, in the month of July, 1873.

God had made use of the vocation of Mme. d'Aussac in order to make Paul Ginhac known to the Carmel of Tours. At this time Mother Mary Teresa was under the influence of marvellous grace, graces which were leading her to the highest perfection. She understood that Our Lord had sent His Servant to help her to tread the different degrees of union with God. Asked to give the Spiritual Exercises of St. Ignatius to the Community, he came to Tours in September, 1871.

"No retreat," writes the Mother, "ever made such an impression on the community; they were so struck by his language, simple yet elevated, bearing the Divine stamp, and all embalmed by the perfume of holiness exhaling from the saintly man, that they can never forget it. One could not restrain one's tears, and one felt irresistibly drawn towards that supernatural life, the living reality of which one had before one's eyes. St. Teresa said that, seeing the lives of those apostolic men who are sometimes sent on this earth by God, she found things possible which before she had thought impossible. We also experienced the truth of these words."*

Mother Mary Teresa does not tell us what fruits she drew from Father Ginhac's direction, but she places before us both the spirituality and the eminent sanctity of the Man

* We may judge of Mother Teresa's own impressions from a letter written in September of that year: "For ten whole days we saw and heard such holiness as I never thought existed on this earth. The most sublime perfection was put before us, in word and deed, with a force and unction not of this world." Another Sister says: "In the very first instruction the Father caught his audience; they fell under a supernatural influence. We had heard eloquent preachers before—we now heard an angel." From Shanghai, where she was Prioress, Mother Teresa Xavier of St. Stanislaus wrote on August 21, 1903: "The grace which accompanied his words was so powerful that the impulse then given to my soul (1883) is still the same after twenty years, and it will never leave it."

of God: "The Father's doctrine was the expression of his life, the portrait of his soul; one could recognize him in all he said. At times his voice, ordinarily gentle, took a severe and energetic tone which struck everyone. If one expressed surprise at it, he would reply: 'Perhaps it was too strong, but, when I speak to religious, I would think that I failed to do my duty if I expressed myself otherwise.'

"In spite of this apparent severity, his direction was gentle and indulgent; he drew souls towards spiritual joy, to love, but above all to the closest union with Our Lord. He came back again and again to the spirit of sacrifice, carried even to heroism for love of the Divine Master. 'This universal self-denial,' he used to say, 'ought to be the delight of a soul which knows Our Lord.'

"In one of his letters he thus sums up his doctrine: 'Show yourself very faithful to grace, and work with all the ardour of your soul at the continual immolation of self under all its forms. Nothing useless in thoughts, in affections, in words, in movement. Be heart and soul for the things of God. Refer everything to Him; never forget His Divine presence. Let there be no human respect; mortify those little natural sallies with one's companions; as much as possible repress what is merely natural—nature always seeks to come forward; let your first impulses, as far as you can, be those of grace. In all this love Our Lord with a great and ever-increasing love; pray much, and finally keep an unshaken hope in your heart.'

"At another time he said: 'Courageously cut away all the fibres of nature. We should constantly, and with all our strength, tend towards the most intimate and complete union with God. Our own life must totally disappear. The shortest means of attaining union is the forgetfulness of self and the love of Our Lord, Who is at the same time the supreme End of this union.'

"Someone said to him: 'But is it possible not to lose sight of God in the midst of distracting occupations?' He replied: 'Yes, it can be done: first implicitly, by having the intention of referring every action to Our Lord; but it can also be done explicitly, and that in two ways: the first,

less perfect, when love frequently recalls the thought of the object beloved; the second, which is truly perfect, when love, becoming more intense, fixes continually in the soul the image of the Beloved, so that, without losing sight of Him, one can still bring to what one does for Him, and under His Divine eyes, the attention necessary. Love, then, and the problem is solved.'

"Thus Father Ginhac, from the heights to which he attained, drew souls to God, and, though making allowance for their weakness, showed them the perfect way.

"God permitted for our sanctification that from the year 1870 he should pass through Tours each year during the holidays, and he always gave us fresh edification. Father Ginhac was a man of prayer *par excellence*. In presence of the Blessed Sacrament he became so unconscious of his surroundings that, seeing him thus absorbed, one said to oneself: 'Who is that saint?' Many of those who frequented our chapel have asked this question. I knew one person, not by any means easily moved, who could not restrain her tears when assisting at the Mass said by the Servant of God.

"After his first visit our chapel was completely renovated. The Father, having said his Mass, and prayed for about an hour in the restored chapel, was asked what he thought of the changes. 'I saw nothing,' he replied, and he hastened to add, 'I shall look at it.' We had other proofs that he saw only what he should see, and nothing more. 'Our eyes,' he used to say, 'were given us to work with and for guidance; almost every other use of them is superfluous.'

"Once, however, we saw his eyes captivated. We showed him a figure of Christ covered with wounds: not only did he gaze at it, but, in spite of its size (about four feet high), he held it for a considerable time in his hands, not uttering a word, motionless, his eyes fixed almost in ecstasy; when giving it back, he pronounced in a trembling voice these words of the Apostle: 'He loved me and delivered Himself up for me.'

"Another day we showed him a picture of St. Ignatius; he examined it most attentively, and remarked that the

heart was surrounded with flames, that the burning bush was there represented, and that over the saint one read these words of Our Lord: 'I came to cast fire upon earth.' Then he said in an impressive tone: 'Flames everywhere!'

"If it gave pleasure to those who offered him anything, the good Father would also know how to look. When Mme. d'Aussac showed him the ornaments she intended to give to the church at Castres, he minutely examined them, praised the workmanship, and received them with an amiability which expressed more than any words. The gratitude he felt for the slightest favours was extraordinary, and by a thousand means he let it be seen how he appreciated kindness done to him.

"Before the foundation of the Jesuit College, we had the privilege of entertaining Father Ginhac in the monastery, and we were then able to see his extraordinary mortification. At night he only rested on a chair or lay on the ground. He took even less food than sleep, so that when Father Carayon came to Tours the sisters complained of his way of living. Although Father Carayon had no authority over Father Paul save that of age, he used it freely. He first ordered him to make use of his bed; then, at every meal, he regulated the quantity, giving strict injunctions that nothing was to remain uneaten; the holy priest obeyed with the simplicity of a child.

"His appearance commanded respect, and his words attracted the confidence of others. Sometimes, when he thought himself unnoticed, he would raise his eyes to heaven, as if he desired to reach it by the longings of his heart. The heavenly expression of his countenance struck those even who did not know him. Our Superior, after his first visit, exclaimed: 'That Father seems to me to be a saint; what impressed me most of all was his modesty and the extreme meekness of his face.' An ecclesiastic of the diocese, having met him in a public conveyance, afterwards said to us: 'I have travelled with a saint!'"*

* Father Ginhac was most devoted to Carmel. Penetrated with the spirit of St. Teresa, so like that of St. Ignatius, he would have

III. WORK AT CASTRES

Amongst the chosen souls whom Providence brought in contact with Father Ginhac, there was one whose heroism has been told in a biography, called by a famous writer "the finest book of the century"—General de Sonis.

Brought to Castres by family affairs, the General was more of a friend than a disciple of Father Ginhac. He often visited the house, and it was not without a feeling of respect that one saw him with his mutilated limb passing down the corridors. If he met a Tertian, he would say smilingly: "You are all saints here, and I have come to see the Father of the saints."

On June 7, 1871, Feast of the Sacred Heart, the General came to Benediction, and whilst he was being helped from his carriage he fell heavily. To those who sympathized with him, he said with a smile: "The body is nothing!" Father Ginhac heard these words, and kept them in his memory as a treasure, and often reminded the Tertians of them. "Ah, Fathers, what words! 'The body is nothing!'"

A few days after this accident he wrote to Tours: "General de Sonis has won the admiration of all good men. Whilst

wished to have seen it flourish even in the midst of the world. Thus he used all his influence to induce Father Bouix to complete his translation of the life and works of the saint. Alluding to a pastoral letter sent by Mgr. Pie on July 28, 1873, to all the Carmelites of his diocese, with reference to certain tendencies which he judged likely to disturb the peace of several houses, Father Paul wrote to Mother Teresa of St. Joseph: "Does it not seem to you, Mother, that to this spirit of change we should oppose a redoubling of zeal for our established discipline and our venerable traditions? Is not now the time to complete the work you have undertaken, so as to make the spirit of your holy Mother both seen and felt? As it is insinuated that the French Carmelites have turned aside from the spirit of their holy foundress, would it not be well to publish (not for the public, but for your own monasteries) a menology of the lives of those nuns who, following the French observance, have been distinguished for their virtue and their holiness? People would then see that this branch of the great tree is not less fruitful than the others, and that it has received in an equal, if not greater, degree the blessings of Our Lord, as well as the maternal aid of the most Blessed Virgin and St. Teresa?"

still suffering from the effects of the amputation, he insisted on following a procession of the Blessed Sacrament, leaning on the arm of a friend."

Later he writes: "Did you hear that General de Sonis had a fall from his horse, which nearly cost him his life? Say another prayer for this good Christian, so necessary to his family, so useful to all, in these times of moral weakness."

Fearing some new accident, Father Ginhac himself watched for the arrival of his friend. As soon as the noise of his carriage was heard he went down to the church door to offer him his arm, and then, to the edification of the congregation, led him to the sanctuary, where a place was reserved for him. Sometimes he invited him to spend the recreation with the Tertian Fathers, who all were anxious to see and hear him. "Leaving these recreations," one of them said, "we felt our hearts burn with fervour as if we had been at a conference."

Of the correspondence of these two soldiers of the Most High, there only remain a few letters from the General.

"*St. Servan, September 14, 1875.*—I am very busy just now, as we have had a general inspection for the past fortnight, and so I have had no time to spare. When my work here is finished, I am off to Paris to inspect two regiments. This forced activity is scarcely in keeping with the life of a poor invalid, who is incapable of taking even one step without the help of someone's arm. But Our Lord helps me wonderfully, and allows me to fulfil all the duties of my position, since I have now succeeded in getting on horseback.

"I am very sorry for the bad news you sent me of Father Bories' health. May Our Lord cure him and spare him to your Society! If my infirmities, joined to his sufferings, could be of any use to him with the Divine Master, I would joyfully give them to him, because I could not but gain by this union of sacrifices and prayers. Now and again I hear from M. Canet, who writes to me, but I am sorry to say that I rarely send him a line, on account of my numerous occupations. Amongst Christians, however, no ill-feeling exists,

and we are sure of finding each other before God. He knows, besides, how much I love him."

"*Barèges, July 21, 1876.*—Here I am at Barèges since the 24th of last month, trying the effects of the waters, as the Blessed Virgin did not think it well to cure me at Lourdes. However, I visited that blessed sanctuary to ask the Queen of Heaven to give efficacy to these springs. On my return I will only pass one day at Castres, but I will visit your chapel that morning, as I wish to celebrate the Feast of St. Ignatius there. I need not say how delighted I shall be to see you again, and also to visit once more that altar of the Sacred Heart of the Divine Master before which I have received so many graces."

"*St. Servan, January 8, 1878.*—My reply is very tardy, and I ask pardon for it. I received your card on January 1. In return, and in the name of my wife and children, I send you our best wishes. May Our Lord continue to pour out His choicest blessings on your Society, and give strength and courage with the sufferings and persecutions which here below seem to be the lot of each of its members. May the Divine Master, also, grant you His choicest graces, in order that you may make Him known and loved around you even more, were it possible, than was the case last year.

"I have told you of the death of my good sister; if this separation is painful to my poor heart, I thank God for mingling with the sorrow very great consolation. My dear Mother Prioress entered into eternity with her hand raised to bless her kneeling daughters. Some minutes before the end she sent me word that it was sweet to die, and at the last, fixing her eyes upon an image of the Divine Infant, she murmured with her dying lips: 'My God, Thou art beautiful, but I shall soon see Thee still more beautiful!'

"I feel that her salvation is assured; I never knew a more devoted, humble soul, or one who longed more for immolation or sacrifices. That is why I wish to live by her spirit, which is truly the Christian spirit. I recommend her to your prayers. You know how sorry I was at not being able to spend all the time I wished at Castres. My time being

so short, it was not possible, but do not doubt that it was a great sacrifice for me. Things would not have been thus were I able to go about as formerly, but God is Master, and all that He does is well done !”

Director of these great souls, Father Paul was not the less attached to the humble. He continually thinks of the infidels, and renews, but in vain, his request to be sent on the foreign missions. He starts different works, for which he is congratulated by Father Beckx: “Teaching the Catechism, taking care of the poor and soldiers—these are eminently useful and truly apostolic works, which, I believe, will excite no jealousy.”

Rank and position in Society were only secondary considerations for him; he recommended his Tertians “to see, wish for, and seek, only souls—souls to instruct and pardon, souls to console and direct, souls to sanctify.” Thus he himself was equally devoted to rich and poor, the great and the lowly. “One must sanctify oneself. Everything else is nothing.” “Having heard the Father say these words,” said a poor woman twenty years afterwards, “I was filled with fervour and happy as a queen !”

One day a workman wished to make his confession to Father Ginhac, whose name he did not know. “The Father I want,” he said to the Brother, “is the one who looks so like Our Lord Jesus Christ.”

The woman who looked after the household linen ventured to ask him for some advice before going into retreat. What was her surprise when he offered to give the points himself in the parlour ! In spite of his occupations, he did so, and the following years as well.

“In 1870,” writes Brother Augustine Osty, “an old officer was ill, and would not listen to the subject of confession; he even refused to see his parish priest. Tired of arguing, his wife bethought herself of a stratagem. Having heard of Father Ginhac’s arrival, she said to her husband: ‘The new Superior of the Jesuits is paying the usual complimentary visits to the principal families of the town; if he should come here, you must see him.’ ‘No, no,’ quickly replied

the sick man—'no priest; I won't see one.' The lady, however, insisted that well-bred people could not send such a visitor away; the old soldier appeared to yield, and Father Ginhac was told about the matter. Next day, at his first free moment, he went out, taking me as his companion. During the walk, which was a fairly long one, he made me pray with him the whole time for the success of the interview.

"We reached the house, and the lady went to tell her husband, who did not seem to be at all pleased at this visit. From below we could hear hot words, like the reproaches of an angry man. At last we were admitted. The officer was seated before the fire, with his back to the door, and did not move to welcome us. Not seeming to notice this ill-humour, the Father sat down near the fireplace, and made a sign to me to sit by his side. He then began to chat, questioning the old soldier about his campaigns, his voyages, and the Crimean War, where he had gained the rank of Captain. Little by little the soldier softened; he showed his sword, his belt with its gilt buckle, his decorations, and a sheaf of arms hanging on the wall. Father Paul listened, and seemed interested in everything. 'How heavy that is!' he said, balancing a pistol in his hand. In the end he left the room without having said a word to his host about God, but leaving him enchanted with the visit. 'That's all right,' exclaimed the officer as we left; 'there's a priest who suits me!' On our way back the Rector said to me: 'Don't be scandalized, Brother, that I did not speak of God; it would not do yet.'

"A fortnight after this the old soldier got worse, and Father Ginhac hastened to visit him. This time he was not so reserved, and he spoke of serious things. At first the patient seemed angry. 'But, Father, I have forgotten all that; I have not gone to Confession since my first Communion.' 'All the more reason for going now, Captain.' 'At least give me a little time; I am going to think things out, and then I shall dictate to my wife, who will tell you all to-morrow.' 'That is not necessary; it will only fatigue

you. Besides, I know you already—see if I do not !’ He signed to me to leave them, and on the spot the old sinner capitulated. After Confession he was radiant; no words could express his happiness. Becoming worse, he used to have the prayers he knew repeated for him. His wife was amazed, and a month afterwards he died in the most edifying sentiments of piety and resignation.”

From year to year the reputation of the Servant of God increased. People had implicit confidence in his prayers. A lady says that, when her sons were about to undergo any examination, they tried to get a letter from him with promise of prayers, and that this was always a forerunner of success. A mother relates that he foretold the conversion of her son—a conversion which is the joy of her life. Before her death another lady attributed several wonderful occurrences to him.

Lent brought him into closer relations with the people, because the Fathers were away giving missions and the house almost deserted. Although not by any means an orator, Father Paul did not hesitate to go into the pulpit to supply for the absent. In his notes we come across little sketches of sermons for the men of the Catholic Association, the Children of Mary, Christian mothers, etc. Once he was on the point of setting off to supply for a preacher whom illness had prevented from giving a Lenten sermon. The prospect of a humiliation, far from stopping him, was, on the contrary, an incentive when the interests of souls were at stake.

He also wished to implant in his Tertians this same confidence in God, united to distrust of self; and when an occasion required it, he did not hesitate to give them an opportunity of practising it. On one occasion he acted thus at the expense of his audience.

Father L. Portaluri, an Italian, was ordered one Good Friday to preach in the church, in spite of his imperfect knowledge of French. He asked to be excused, but the Father said to him: “Our Lord will help you; have confidence.” He then gave him his blessing.

To give himself courage, the preacher said to himself:

"There are merely some poor women there; I need only say a few words to them; a quarter of an hour will suffice for obedience." Scarcely had he got into the pulpit, he relates, "when I saw the church full of ladies and gentlemen; I even caught sight of some officers and a few priests, and the tribune was crowded like the nave. I fell on my knees, said the Hail Mary, and spoke as best I could. Not a word, not a smile or a sign of weariness. I can never forget the generous compassion shown me that day by Frenchmen. I continued to develop my subject in a language which was neither theirs nor my own, but when I had finished my watch told me that I had spoken for an hour and a quarter. Such was the effect of the blessing I had asked from Father Ginhac. That day there were three passions—Our Lord's, that of the audience, and the preacher's!"

However, unless in urgent stress, he always granted the necessary time, and advocated a most careful preparation. "But," he added, "if ever your Superior should send you in spite of your lack of preparation, go and say: *In verbo tuo laxabo rete*. The worst that can happen is a humiliation, and humiliation is excellent when God sends it."

In the ministry no one was more disinterested, or practised better than he the maxim, "It is better to give than to receive," as the following incident will show.

"Lent had come, and the different occupations were allotted to the Fathers of the Third Year; there were many applications for missions, and the labourers were few. However, after much arranging, things were managed in a way likely to suit all parties. One day the priest of a very small parish begged for a missionary, letting us see by his letter that, owing to his poverty, no remuneration could be given for his work. The Father Instructor said: 'This good priest is too late, and we really ought to refuse his request, but on account of his poverty we neither should nor will do so. Tell him that he will get a preacher, and, no matter what inconvenience it may cause, we shall arrange matters to suit him.'"

Father Cyprian Bouissou, Procurator of the house, writes:

“ His zeal for missions never allowed him to hesitate about sending a Father, even when he had himself to pay all expenses. As Procurator I tried, but in vain, to curb this generosity; the Rector smiled, but he was not converted. I have never heard him question either myself or others as to the alms received for these missions. When he came to Castres, he found there several ecclesiastics, otherwise very zealous, but opposed to our Fathers and their work. To any unkindly acts he invariably responded by expressions of the most profound respect and devotedness. He hastened to grant them all that they desired, and always visited them when social relations required it, although he knew from experience that a visit would not be returned.”

Humble, condescending and charitable as he was in his dealings, he was firm when principle was at stake. Thus, in spite of his love for peace and concord, he struggled to maintain at Castres a certain privilege of Regulars, and Rome pronounced in his favour. His principal adversary was a certain parish priest, also jealous of the rights of his church, who afterwards regretted having pained the Rector, and acknowledged that, in spite of their disagreements, he still maintained for his old masters the respect and love of his youthful days. The spirit which guided Father Paul in his dealings with the clergy is revealed by one of his Tertians, who later on showed himself the worthy disciple of such a master.

Father Leo Desorthes writes: “ His great faith inspired Father Gin hac with a sovereign respect for the order established by Jesus Christ in the hierarchy. Thus, he earnestly recommended us to have in our hearts, and to manifest exteriorly whenever occasion offered, a great reverence, not only for the Sovereign Pontiff and the Bishops, but for every priest, even the least, to whom is delegated some part of the authority of the Head; and if he showed himself zealous for the preservation and defence of the rights and exemptions of Regulars, to the point of saying, ‘ We must defend them even to death,’ this zeal was not narrow-minded; it came from the same source.

"The high idea which he had of the necessity and efficacy of the ministry of priests for the salvation of souls, seemed to anger him against those timid or less zealous religious, who wish to throw on others the charge of confessing or directing priests. It was, above all, towards priests that he wished us to display all the thoughtfulness of charity and the resources of apostolic zeal."

Every ecclesiastic found Father Ginhac faithful to these principles; he welcomed them with urbanity and cordial affection; he accompanied them to the door with such respect that several of them afterwards said: "That welcome does us more good than many words."

Those priests who placed themselves under his direction, ever after vowed him a filial attachment. One of them, a venerable Canon, could not consent to be deprived of his direction. At Paray, at Mourvilles, the Canon visited him every year to reanimate his zeal and be yet more inflamed with Divine love. Later he mourned for him as for his father, and he now invokes him each day as his protector in heaven. Quite lately he wrote: "The Dean of Dourgne came to see me. Seeing the photo of Father Ginhac on his death-bed, he seized it respectfully, and, pressing it to his lips, said, with tears in his eyes: 'Ah, that holy Father! how much good he did me!'"

This same cry of gratitude came from the lips of Canon J. Graule a few months before his death. In July, 1900, at Castres, he was attacked by the first symptom of the malady which was to end his life. When presented with the Life of Father Ginhac, he placed it on his breast, saying: "Oh, that saint! I shall never forget when I used to go to him for advice. I always found him in prayer; his eyes seemed to question Our Lord. How grateful I am for his biography! In reading it, I shall again meet my holy director, and with him I shall be stronger in suffering and prepare myself better to appear before God."

CHAPTER IX

CASTRES—THE FATHER INSTRUCTOR (1869-1877)

I. FORMATION OF THE TERTIANS

WE have already seen the apostle; it is now time to watch the Father Instructor. The formation of the Fathers of the Third Year of Probation confided to his care was henceforth to be his chief occupation. This formation is addressed to the mind and to the heart. Besides the study of the Constitutions and the great ascetic authors, it consists of different exercises which are meant to develop religious and apostolic virtues. The Tertian Father should leave this formation *perfectus . . . ad omne opus instructus* (2 Tim. iii. 17), zealous for perfection, instructed in every science useful for the sacred ministry.

This science Father Ginhac was now required to teach, not to young novices, but to religious who had reached the end of their philosophical and theological formation. As we may imagine, he would have wished not to have been taken so unawares. Director of souls for fifteen years, he had learned the art of leading them to God; seeing to the different wants of a large house gave him experience; as Master of Novices he had commented on the Constitutions, but so many varied occupations left him no leisure for a thorough study of the Institute. Thus, when he came to Castres the preparation of his Conferences involved hard work.

The notes taken at Notre Dame de Liesse served as the basis of his instructions. When he explained the Institute his delivery was slow, not varied in form, but it was animated by profound conviction. His commentaries on the rules for the Tertiars, priests, missionaries, and preachers, were at

once pious, practical, and theological. From time to time, at the beginning of an instruction, he let his heart speak, and then his words reached the very depths of the soul.

Father Ginhac was neither a scholar nor an orator of renown, but his teaching was sure and elevated; he possessed the eloquence of a heart burning with Divine love. It was before God, in prayer, that he studied the Constitutions of St. Ignatius. Penetrated with the spirit of the Rules and the Exercises, he drew from them all needed light; there he sought the solution of every difficulty.

He was not, however, amongst those who, confiding too much in infused lights, neglect those to be won by personal labour. In spite of his many occupations, by dint of energy he found time to cultivate the rich store of learning which he had acquired at Vals. Upon all ecclesiastical and religious subjects he had exact opinions which he explained with lucidity, and solid principles which he applied with rare good sense. True, there was nothing brilliant, nothing showy or for parade; on the contrary, he sought to efface self. He even desired to appear wanting in learning and in virtue, so much so that some misunderstood him, and saw nothing in him above the capacity of an ordinary mind. Learned men, however, held him in great esteem, and often sought his advice.

What was truly remarkable about him was the correctness of his doctrine. Father Ginhac had decided views of his own upon all the complicated questions of the day, and these opinions he expressed with energy. In France, during the year 1872, several leaflets were published which professed to give as Divine inspirations and revelations the following ideas: "Our Lord could have said: 'My Heart has found thousands of hearts, but My Soul has remained alone; My Cross is inundated with tears, but few have compassion for the sorrows of My Soul.'"

In the month of June the Prioress of the Carmel of Tours consulted Father Ginhac on this subject, and he replied: "As regards these new devotions, one must generally be on

one's guard against them. As to the old approved devotions, which one is free to adopt, this should only be done when the Holy Spirit gives us that attraction; without this drawing of grace, they do more harm than good. From this you will understand my opinion upon the subject of the devotion to the Soul of Jesus, which has been proposed to you. Moreover, the leaflet bears no authorization; and you know that, without the permission of the Ordinary, nothing referring to religion or piety should be printed. Besides, the doctrine is not above reproach. The author, for example, does not seem to have clear notions about the devotion to the Sacred Heart of Jesus. Doubtless the intention is good, but that does not suffice."

Thus, from the very beginning, his Catholic spirit discerned what was false, where for many years others saw only wonders. Rome had to intervene; the Instructor of Castres had seen farther than many doctors.

Devotions were for Father Gin hac never more than devotions, means for attaining a better end; in them he saw both the nourishment and the fruit of devotion as defined by St. Thomas: *Voluntas prompta ad ea quæ sunt divini servitii*. This will be desired to be whole-hearted and generous at every instant. According to circumstances, he recommended different devotions to his Tertians, telling them always to avoid over-burdening themselves: "They should help and not hinder our march, quicken and not slacken our pace."

During the third week of the Long Retreat, he spoke to them of the great devotions which spring from Calvary: devotion to the Crucifix, to the Passion, to the Five Wounds of Our Lord, to Our Lady of Pity, to Our Lady, Mother of Grace, and above all to the Sacred Heart of Jesus.

His thoughts on this devotion he expressed in a letter to the General, written in December, 1871: "May Our Lord Jesus Christ be thanked a thousand times for the resolution with which He has inspired your Paternity of consecrating the whole Society to His Most Sacred Heart. Never was it more necessary. In truth, it is not only help and a refuge

that we should find in the Heart of Our Divine King, in the midst of the calamities which weigh down our mother the Society, but above all we must draw from this infinite source that spirit of charity and courage absolutely necessary for us in our present needs. To-day, more than ever before, the Church and the Society require men of heart; but it is not possible to be a man of heart if the Model and King of all hearts does not give Himself to us, and, in a certain measure, become our heart.

“The consecration which we are going to make, whilst recalling this salutary teaching, will at the same time give to each of us the grace of desiring to be entirely conformable to the Divine Heart of Our Chief and Sovereign Master. We must also thank you, most Reverend Father, for your invitation, to which we shall respond with joy.”

Father Paul spoke to his Tertians in the same strain some years later, on the occasion of the consecration of the Church to the Sacred Heart of Jesus, a consecration counselled by Pius IX., and which Leo XIII. officially asked for at the end of the nineteenth century.

Father Gin hac's great friend, Father H. Ramière, took an active part in this event. It was during his stay in Lyons that Father Ramière saw his most cherished dream realized: that of the consecration of the whole world to the Heart of Jesus.

During the Vatican Council, a great petition had been got up, by his efforts, through the directors and promoters of the Apostleship of Prayer, in order to ask the Sovereign Pontiff to consecrate to the Sacred Heart, under the auspices of the Immaculate Heart of Mary, the entire Church of which he was the head. Being then at Rome, he obtained the signatures of the greater number of the Fathers of the Council, to which were soon added those of twelve thousand of the faithful. The war of 1870 and the misfortunes which accompanied it put off its execution, but it was not forgotten by the Pope. On April 22, 1875, a decree of the Sacred Congregation of Rites, having notified the indulgence granted to all those who would make the

consecration mentioned by His Holiness, officially appointed Father Ramière to transmit this notification to the Bishops of the Catholic world, through the intermediary of the directors of the Apostleship.

Father Ginhac joyfully welcomed an invitation which seemed to him to come straight from the Heart of Our Lord; he wished to prepare for the consecration by a triduum, and on the day of the feast, after having spoken of the importance of such an act, he asked the community to make it with large and generous hearts, refusing nothing to the Divine Heart.

Much could be said of his devotion to the Blessed Virgin and St. Joseph, to the Angels, the holy Apostles, especially Saints Peter and Paul, and of his compassion for the souls in Purgatory; his filial heart was in perfect harmony with the sentiments of his mother, the Church, as to all these practices of piety.

Father Joseph Morel, who died holily in Madura, relates that during his Novitiate, whilst seated at his work-table, he heard a voice saying: "The Father Master wants you." He looked about him; no one was in the room, and the door was shut. After a moment or so he heard the same call, but louder. Thoroughly frightened, he sought the Master of Novices, who, as soon as he saw him, said: "Why did you not come at the first summons?" A person of great virtue, hearing this from Father Morel, said: "What is there to be astonished at in that? The venerated Father often had recourse to the holy Angels, and told me that if I were in trouble to send my Guardian Angel to him." Hence we may believe that, knowing as he did the doctrine of St. Ignatius on the discernment of spirits, he habitually made use of the Blessed Spirits for the good of souls.

He had the most filial love and respect for St. Ignatius, and looked on each word of the Spiritual Exercises as something sacred. One of the Fathers submitted for his inspection a rule of life, remarking that under the heading of "Devotions" St. Ignatius was not mentioned. "You say nothing about St. Ignatius," observed Father Ginhac. "I

love him certainly," the other replied, " but I have not a tender devotion towards him; Bartoli's life has made me look on him more as a Master than a Father." The Instructor then told some anecdotes showing the kindness of St. Ignatius, and proved that in this respect his heart was in accordance with the Heart of Jesus. A few days after this, the same Tertian, who was not of very robust constitution, went to ask him to dispense him from the fast of quarter-tense, offering to do something else instead: " Yes," answered the Rector, " and you will say a rosary to obtain great devotion to our Father St. Ignatius."

II. ELOQUENCE OF EXAMPLE

St. John Chrysostom truly expressed what devotion to the Sacred Heart is by these words: *Cor Christi, Cor Pauli!* That Father Ginhac realized in his own person this formula is shown by the testimony of Father Ferdinand Celle:

"Father Ginhac was my Novice Master in 1858, and my Instructor of Tertians in 1877; I saw him again for a short time during a journey which I was obliged to make to Europe in 1866; he was still the same Father Ginhac. In him the ' old man ' was so lost in Jesus Christ that one saw only our good Saviour, with, however, that particular charm of a Jesuit who has altogether given himself to Jesus. I consider that the salient character of Father Paul's holiness was his constancy in following faithfully his life of self-abnegation through love; his heroic efforts to overcome himself; his well-regulated movements, each of which seemed to be produced only after a given order; his fidelity in maintaining, as it were, incarnate in his person the rules of modesty; the constant serenity of his soul and countenance: all this was the admiration of those who witnessed it, so much the more so as no one could doubt that it was the result of an inviolable fidelity to intimate union with Jesus.

" I am delighted you ask me about his faults: ordinary

people may have their opinion of him slightly lowered by hearing them, but God's work will appear more clearly and the study will be more profitable to us. Father Ginhac was imprudent in the way in which he deprived himself of sleep; it was painful at times to see him struggling bravely, but unsuccessfully, with his enemy. The daily conferences were usually very trying to him, although at times, when he spoke of self-abnegation, humility, or the Cross, his words gushed forth like an electric fluid, and with a power which was not his naturally.

"In spite of all this, the constant sight of the saint, in whom could be discerned no trace of that cowardice which is at times so natural, even to the strongest, made up for every deficiency, and God seemed to grant to his prayers whatever he asked. I was not, therefore, astonished when he was sent by his Superiors from Castres to Paray-le-Monial, to exercise on a larger scale his office of Instructor.

"What a valiant servant Our Lord possessed in him! In 1877 began the malady which was to carry him to the grave, a malady that would have nailed others to a sick-bed, but which did not stop him in his course for a single day. An English Tertian, who had studied a little medicine and surgery, and in whom the Father confided, offered to cut off his diseased leg '*properly*,' but he only smiled at the proposal.

"A word or two about these smiles. Father Ginhac had two, and they were both pleasant. One was for anyone who went to worry him—that was the most virtuous smile; the other was for any Tertian who could tell him of a little victory gained over nature. One of them once told him that, coming back from a walk one summer's day, he went and filled up a glass with fresh water. 'Did you drink it?' interrupted the Father sadly. 'Well,' said the Tertian, 'I looked at the clear water for a moment, and then I went to the fountain and poured out a libation to Our Lord, slowly, that the pleasure might last the longer, thinking of the burning thirst of the Heart of Jesus on the cross; afterwards I went off joyfully to my room.' With what a smile

he would listen to these things, and then say: 'That is the way to treat nature, for love of Our Lord.'

"I have seen him weep, too. This was on the day that permission came for me to go to the Indies. He told me the news with tears in his eyes—tears of joy he said, but, as he afterwards admitted in confidence, tears also of envy.

"The Heart of Our Lord bestowed a precious gift on the Province of Toulouse and on the Society of Jesus, in giving it this shining light, this living rule, this accomplished type of total self-abnegation through love, because it was truly love which was the touchstone of his holiness. He never ceased repeating these words: 'Fathers, the Third Degree of Humility is a matter of heart; he who has no heart will never succeed in it. Love, and all will come right!' Then, under our eyes, we saw him continually practise what he taught, an eloquent lesson!"

There are many who give testimony to this powerful eloquence. Father Roulleau, the Provincial of Lyons, wrote: "I had the privilege of having Father Ginhac for my Instructor at Castres, and I hold his memory in grateful veneration. No religious ever made a greater impression on me. The very sight of him did me more good than many sermons.

"In his daily life, I never saw him act in a manner contrary to the spirit of the rule. A life such as his, continued to the end, is the life of one who may aspire to the honours of canonization; I am sure that this is the opinion of all those who have been able to observe the Servant of God. Father Ginhac seemed not to belong to this world: he was all in God, and he lived only by Him; the supernatural directed and absorbed everything in him, but no work, no duty, was allowed to suffer through this close union of his soul with God. His face, which naturally possessed nothing remarkably attractive—I may even say which was naturally insignificant—nevertheless struck and attracted one, and this attraction grew the more one studied it. At times his glance was so penetrating that one felt he read into the depths of one's soul."

Speaking of his regularity, Father Pouget adds: "Father Gin hac was the living expression of each of our rules, even to the smallest details. This voiceless preaching exercised, over the generation of religious formed in his school, a more powerful influence than the most thrilling eloquence. Those who witnessed his daily life were convinced that our rules can and ought to be observed, without excepting the smallest iota, and that one has need only of a resolute will to accomplish perfectly, with the help of Divine grace, a thousand little details which nature would willingly look upon as trifles."

Other Fathers have related many little incidents of his humility and simplicity. He made himself the least of all, and nevertheless he inspired veneration and respect. If a server was needed for Mass, he himself assisted the priest at the altar. He was most exact about cleanliness: in his clothing, in the house—above all, in the church and sacristy.

Numberless stories are told of his spirit of mortification. "Once during winter," says Father Xavier Passard, "when the snow was falling heavily, I went to his door and knocked. Owing to the noises in the street, I could not be sure if I were told to enter, so I opened the door. The holy man was on his knees in the middle of the room, reciting his breviary. The two windows were open, and already the floor was powdered with snow. He had not time to rise fully, but he hastened to put his breviary on a corner of the table. I apologized, and said that I would come back again. 'No, no—sit down.' 'But, Father, won't you let me shut your windows?' The Rector got up at once, saying, 'Oh, excuse me!' and whilst he shut one window I shut the other. Then I said to him, 'There is no fire; I shall light one at once.' 'I shall do so myself if you need it,' he replied. As I had very little to say, I dared not, to my great regret, accept the offer. It is very probable that after I had gone, the holy man once more opened his windows and resumed his office, kneeling in the middle of his room.

"A Father to whom I related this incident said to me

' You had better look out, because the Father Instructor came into my room recently with an armful of wood, fearing, he said, that I should not have enough ! ' "

" I had to leave Castres in the month of February," writes Father Louis Cottet. " When I set out for the railway-station the weather was dreadful: rain was falling heavily, and the roads were in a frightful condition. All this, however, did not deter the Father Instructor from coming with me to the station, and, what was still more humiliating for me, he insisted on carrying my bag. All my pleadings were useless; even yet the memory of it fills me with confusion, and many times have I reproached the holy man with this act, when I met him later on at Marseilles or elsewhere."

A little anecdote related by Father Bruel shows us the Tertian Master under another aspect: " We had just begun the Long Retreat, and were at the third day of the first week. After breakfast I went into the garden to say the Little Hours. Just at this moment, at the other side of the wall, a certain interesting animal—in plain words, a donkey—began a serenade; doubtless he was tired, and wished to relieve his weariness, so he commenced with a magnificent flourish. I do not know what sentiment took possession of me, certainly not that likely to be produced by the remembrance of my sins, but I could scarcely restrain my laughter. An hour later I went as usual to the Father to give an account of myself. The holy man listened to me smilingly, and said: ' Your nerves are a bit unstrung by the retreat. Be out all you can; it will do you good. To-morrow we shall see how things are; if your nerves have not steadied, you must go to dig in the garden a while.' At this half-threat I nearly laughed there and then. I went out biting my lips, whilst Father Gin hac kept on smiling.

" Next morning I went, at the same hour, to say the Little Hours. My serenader seemed only to await my arrival in order to intone a magnificent prelude, to be followed by his most brilliant musical items! I am not at all sure that I didn't beat time for him. . . .

"Of course I had to tell Father Ginhac about this piece of absurdity. He listened quietly at first, but my gestures and mimicry having at last the effect I desired, he burst out laughing. When we had somewhat recovered ourselves, he sent me away, saying: 'Well, well, do not laugh before the other Fathers, at any rate; when you want a laugh come here to me, and we will laugh together.'"

The Minister of the house at that time, Father Anthony Roucanières, says: "Father Ginhac often complained to me, 'How unfortunate Superiors are! Nobody dares to tell them of their faults; will not you at least render me that service?' I excused myself, saying that looking after the material interests of the house did not allow me enough leisure to watch his conduct. The truth was that I really saw nothing to correct. One day, however, I had the satisfaction of seeing something reprehensible, so, the next time he begged me to tell him of his faults, I said to him: 'I have something to speak about. Father Jules Servièrè, with whom I have lived for several years, never leaves the refectory until he has quite finished making the sign of the cross.' 'Oh, many, many thanks, Father!' said the holy man; 'that is a very serious fault. Fancy a Father Instructor acting thus before his Tertians! It is positively scandalous, and I am most grateful to you for having told me of it; please continue your good offices towards me.' I watched well after that, but not once did I see a repetition of the fault.

"One morning, after the signal for rising, at about four o'clock, the Brother came to me and said: 'Father, come quickly: Father Ginhac is lying dead in the tribune.' I went at once, and found him stretched on the ground, unconscious, with his head covered with blood. Overcome, as I imagine, by sleep, he had fallen, and his head had struck against the harmonium.* We put him to bed, and dressed the wound, which was a large one. Whilst we were attend-

* In a letter dated January 12, 1871, Father Ginhac speaks about this accident: "I was praying before the Blessed Sacrament, when suddenly (it may have been the cold) I felt that I was going to faint; in fact, I fell, and hit against a piece of wood. . . .

ing to him, he recovered consciousness to a certain degree, not, however, sufficiently to know where he was or what was being done. We then saw him as we had never before seen him: he struggled in our grasp with strange violence, but suddenly became once more quite calm. In a moment he had conquered his agitation, and regained that complete self-possession which was so characteristic of him. My thoughts at this moment were, 'The Master has again entered his dwelling,' and I more clearly realized that the continual peace, which we so much admired, was the fruit of never-ceasing war and constant victories over self.*

"My room was near his. Every morning towards half-past two I heard the sound of heavy blows, which he inflicted on his poor body with a discipline. One day, when he asked me if I slept well, I replied: 'I sleep pretty well, but every morning about half-past two I am awakened by a strange noise as if someone were vigorously beating a mattress.' The good Father remained silent for a moment, and then spoke of other matters. After that I no longer heard the noise, but I am quite sure that his poor body received elsewhere the blows it was spared in his room. I sometimes accompanied him on his visits to the town. Once during these visits, an officer, who had had many opportunities of observing him, said to me: 'Either I am vastly mistaken, or that man is *somebody* !' "

Father Cyprian Bouissou has left a faithful portrait of the saintly man: "I was Father Gin hac's ordinary confessor from October, 1869, to October, 1877—that is to say, from the time of his coming to Castres until he was sent to Paray-le-Monial. He went every day to Confession. Certainly I never met anyone who possessed so many virtues,

Forgive me for speaking about myself; I only do so because you wish it. It is not austerities which have brought this on. Alas ! on that point I do not go far enough: I fear that I am not corresponding with grace."

* Twenty-three years later, those who assisted the dying Servant of God witnessed the same spectacle. In delirium he showed how he felt the pain, but became master of himself once he regained consciousness.

practised in so perfect a manner and with such constancy. I have always looked on him as a real saint.

"I have never remarked in his conduct, although I made it my business to watch him, any action which appeared to me in the least ill-regulated; on the contrary, I am persuaded that he had acquired, in the highest degree, the habit of acting from supernatural motives. Those around me who knew him have also regarded him as a saint.

"Obliged by my office of Consultor to write to the Father General, I remember saying, after praising highly the virtues of our Rector: 'I only see one fault in him—an excess of goodness.' By that I meant to imply that I judged him faultless.

"During his rectorship he restored and enlarged the church; he embellished it with paintings, and it was not his fault that, before his departure, he had not provided it with an organ. Father Bories, the Prefect of the church, was always sure of a welcome each time he went to propose some expense for the service of God. He was equally generous when there was a question of enriching the library; thus, he paid a considerable sum for the works of Salmeron. I was Procurator for a time, and I remember that more than once I took the liberty of reminding him of the fact that the house was in debt. The holy man did not excuse himself, but his confidence in God was such that I accused him of thinking about economy only when everything was spent. Providence, it is true, did not fail him, and in the midst of the disturbances caused by the war of 1870 he was able to continue, without interruption, the building of the house for the Fathers of the Third Year. Once he saw that a certain action was wished for by his Superiors, or conformable to the designs of Providence, there was nothing that could stop or even trouble him.

"I often went to him for Confession during his prayer. I usually found him kneeling on the floor, away from the prie-dieu. I have never seen him at prayer except on his knees. He often went to visit the Blessed Sacrament before three in the morning, and his attitude there was always one

of angelic reverence and recollection, from which not even extreme weakness could draw him. How often have I not witnessed his heroic efforts to overcome sleep, not only during prayer, but even during a conversation! He conquered his enemy the whole day, after having conquered it during the greater part of the night, but it was not without many and painful struggles. I noticed that to keep himself awake he used to press a little iron chain with sharp points, which he wore on one of his arms. Everybody knows that he was accustomed to use all instruments of penance. At the time I was watching him he was chatting graciously to the Curé of La Platé, who had come to pay him a New Year's visit, but all the time his hand was toying with his steel bracelet.

"To see him at the altar was most edifying, particularly the scrupulous zeal with which he observed every little rubric, neglecting none. Usually he recited the Divine Office on his knees in the church, but occasionally he said it standing in his room; I think that he stood to overcome sleep better. I never saw him pray or say his Office seated. I remember that when, on free days, we came back together from a walk, we both employed the time in saying Vespers and Compline. He would not have acted thus unless he knew it to be perfectly agreeable to me; but knowing this, I think that he was very glad to gain time, so as to be able at once to get to work when he returned.

"Twice I have seen him in holy anger: the first time on account of some unseemly words which the workmen, who were repairing the church, made use of. The Father, having heard them twice, and having caused them to be warned, without any effect, by the Minister, called him one day, and said, in a way that made me almost tremble: 'Go, tell these men to be silent, or else put them outside the door!'

"One day, during silence time, a Tertian Father spoke to me in the garden, almost directly under the Instructor's window, and in full view of the other Tertians. The culprit, besides getting a good scolding, had to do a severe penance in the refectory that very day.

" Father Paul's constancy in the practice of virtue, even in the most ordinary actions of his life, to which the greater number of even virtuous men pay little attention, was heroic. I was often amazed that he did not succumb to the task, and it seems to me that extraordinary help from God was necessary to maintain him in the vigorous health he enjoyed, although his frequent abstinences and other penances would have tended to ruin his constitution.

" When Father Ginhac spoke confidentially of Divine things, one could see that his soul revelled in them. One day in particular, I shall never forget his emotion, when referring to the conversation between St. Augustine and St. Monica, his mother, near the shore at Ostia. When he could lead the conversation in the community, he always spoke on pious subjects, and he strove to keep this up, or else to change the conversation, if he deemed any subject too worldly. It was only his delicate charity which prevented him from showing displeasure when indifferent subjects were treated of; he cared for nothing but Divine things and the interests of Our Lord.

" I never heard him utter a word about Superiors or their decisions which did not breathe that perfect obedience St. Ignatius demands from his sons. I would certainly have desired him to have had greater facility for preaching, but it did not please God to grant him this. Had he been eloquent, Father Ginhac would have made the whole world ring with his words."

III. CARE OF THE LAY-BROTHERS

The Servant of God, as has already been said, was most devoted to each member of his community; if he had any predilection it was for the lay-brothers. " He took such care of us, and was so solicitous about the welfare of our souls," writes Brother Stephen Rouys, " that I have never known any Superior to equal him in this. Thus, for example, he wished the points for our meditation to be explained to us the evening before, briefly, but clearly and

methodically; and, in order that we should get the same help from every Father, he had a notice written and placed in the book, so that each could read it when his turn came to give our points. Every month he called us for a private talk; but besides this we were sure of a welcome whenever we went to speak about our souls, and this he exhorted us to do."

The holy Rector used to say: "The reading at second table is all for the Brothers." He did not allow it to be begun until every Brother was seated. He also saw that the Catechism was regularly taught on Sundays.

No opportunity was missed of giving edification to the Brothers. When he took one of them as his companion on his visits, he spoke of the Rules on the way, sometimes explaining one and then another. He interested himself in their work, and asked each how he acquitted himself of his charge. "A Brother who is always busy," he often repeated, "runs no risk of losing his vocation, even if he fall into some fault, whilst he is in great danger when idle." As to obedience, he recommended them strongly not to show ill-humour when commanded anything, since that gave great pain to Superiors.

He did not rest satisfied with giving good advice. To everyone, Fathers and Brothers alike, he gave the example of humility, washing up after meals and serving at table. He made himself the servant of all; when anyone arrived from the railway-station, he would take his bag and bring the guest to the room destined for him, without allowing him to carry anything.

He considered himself, in fact, the last in the house, and believed himself unworthy even of the lowest offices. Perhaps it was this sentiment of humility, and desire to place himself beneath the least of his brethren, which ruled him in the following circumstance, related by Father Peter Issoulier: "I was charged with directing one of the Brothers during his annual retreat. On the second day Father Gin hac asked permission to assist at the points of meditation. I could not very well refuse, so for the remainder of the

retreat he came every day, to listen to things poor in substance and wretched in delivery." It was thus he made his own retreat.

"As cook," the same Brother writes, "he told me always to buy plentifully of all that was needed, so that some should always remain over, for fear that anyone might be obliged to stint himself. He was very exact in seeing that everything was done in a proper manner. In the refectory he was most careful to see that nobody wanted for anything, and that the serving was properly done. He was always thinking about others, and the lay-brothers were cared for quite as well as the Fathers."

A Superior who watches over everything, and who exacts fidelity in the smallest details, runs the risk of being taxed with severity, but by his humility and gentleness Father Paul avoided this reproach. When Fathers were expected from another house, the Rector would go himself to see the rooms intended for them. If anything were lacking, he would call the Brother who had charge of it, and say in his gentle, slow tones: "Brother, we should do everything well: we should not forget the towels or soap; while sweeping, the windows should be opened; the matches should be on this table," etc., and he himself began to put things in proper order, thus joining example to precept.

Reprimands were also received in the proper spirit. At one time there was a Brother in the kitchen who was very capable, but careless. Father Ginhac obliged him to give every week an account of his soul and of his charge. One morning, after this visit, the Brother looked very put out; a Father who met him said jokingly: "Well, have you been getting it?" "Don't speak to me about it," replied the Brother, "why one hasn't a chance of committing even the smallest venial sin here nowadays!"

As an example of his charity, Brother Peter Lalardie says: "In 1871 I was sent, sick, to Castres; my right arm was paralyzed and the whole side weak. Father Ginhac told the Refectorian to cut my bread for me at table, and to serve me. I took my meals at different hours from the

community, and very soon I remarked that the Rector always managed to pass through the refectory when I was there; if the Brother was not with me, he would serve me himself as tenderly as a mother. More than once tears filled my eyes when I have thought of this. So much kindness quite confused me, so I used to try to go to the refectory when I knew he was engaged.

"I slept in one of the cells on the fourth story of the new house, consequently very far from the Rector's room, which was on the ground-floor of the old house. Very often, however, he came to me after nine o'clock, when everyone was in bed, to ask me how I was, and then he would give me his blessing. Sometimes I would pretend to be already asleep; he would then content himself with coming in gently, give me his blessing, and go softly away."

Compassionate towards bodily ills, he was yet more so towards spiritual maladies. "I cannot express," writes a Brother, "the sorrow he felt when one of the Brothers who was in the house abandoned the Society: I saw the Father weep like a little child."

These tears would not surprise anyone who had heard him speak of the lay-brother's vocation. "It is the vocation of St. Alphonsus Rodriguez," he used to say, "and deserves all our care. In large houses it often happens that the Brothers are more or less left to themselves. We should care for their souls, show them esteem and affection, and above all edify them. We shall thus contribute to the merit and efficacy of their good works."

In order to keep up their apostolic spirit, he intended to compile a volume containing the lives of holy Brothers, upon whom they could look as models. Whenever he went to Toulouse, he used to spend part of the recreation with the lay-brothers. All this attention and devotion did not fall on barren soil, but produced fruits of self-sacrifice and great fervour.

IV. FAMILY SORROWS

Did Paul Ginhac love his family as he loved his Brothers in religion? He must have done so, because charity, far from stifling lawful affections, increases and strengthens them, and it is only in hearts warmed by the fire of charity that true friendship is to be found. But supernatural love does not always show itself in a way to please worldlings, who often look upon religious as cold and insensible.

Brother Osty writes: "I came to the Novitiate as postulant on June 26, 1868. Coming from the neighbourhood of Serverette, I went at once to Father Ginhac to give him news of his family, especially of his brother Victor, who was living at Le Mazel. He seemed very cold and distant, stopped me quickly, and asked me who I was. 'I am Augustus Osty of Tiracol.' 'Do you wish to enter the Society?' 'Yes, Father.' 'Do you know the work of our lay-brothers? They never become priests,' etc. I answered in a few words, and then began to tell him about his family, hoping that this would insure me a better welcome; but he again interrupted me, as if he did not understand what I was saying, and told me to go to Brother Stephen, who was waiting for me outside the door.

"A few days later I was found fault with for my bad sweeping, so I went to Father Ginhac once more, hoping that by speaking to him about his relations he would be more lenient towards me and make my fate a happier one. Before I began to speak to him of home matters, he was very kind; but when I made some remarks about the good harvest there would be that year in his native place, he interrupted me at once."

The Servant of God appeared to have forgotten Le Mazel, and even his sister Eugénie, the Visitation nun at Marvejols. The Mother Superior says: "He sometimes sent her a sheet of paper with the words, 'God alone,' adding his signature and nothing more." She adds: "For a long time we were anxious for a retreat from him; he did not come in person,

but sent us Father Regnault, who used to enjoy telling about his interview with Sister Mary Philomena: 'She spoke to me at once about her brother. 'And who is your brother?' 'Why, of course, Father Ginhac, your Superior. Did he give you no message for me? Very well, when you go back, say nothing to him about his sister.' Father Ginhac listened with great interest to all I had to say about the community, and I forbore—not without a smile—speaking to him of his sister."

One day, as he was to pass through a certain town where his niece was a nun, he was asked to visit her, which he did through obedience and charity. The whole community hastened to the parlour to see a saint. When left alone with his niece, he began to exhort her to holiness. She complained of his silence with regard to his family. "Do you write instead of me," he replied, "and tell them to think of God and forget everything else."

When his work called him to any place near where his family lived, he never wished them to be informed of his presence. Still, he was by no means dead to all family affections; and if he imposed upon himself, under the inspiration of grace, certain heroic sacrifices, he always loved his own, and this love was shown especially in their trials.*

In the beginning of March, 1873, his niece, an Ursuline nun, died at the age of twenty-seven. On the 17th of the same month, Father Ginhac wrote to his brother: "I share deeply in your sorrow. That dear child, by her virtues, her nobility of soul, her sound judgment and affectionate heart, was your joy, your consolation, and often your counsellor. Our Lord saw that she was ripe for heaven, and took her to Himself without delay. She is not lost, however, either to your or her family, as she can do far more for you now, in the bosom of God, than she could have done

* One of the characteristics of this patriarchal family was their mutual affection. Félicité, Paul's sister, after the death of the Abbé Vincent Ginhac, then Vicar at Auroux, with whom she lived, retired to La Trappe, "in order," she said, "the sooner to be reunited with him she loved so dearly."

had she remained on earth. She will be the angel of her home as well as of her religious family, presenting your prayers to God, telling Him of your deeds, and obtaining for you every spiritual grace and help. Let us all learn how to profit by the examples of solid piety which she gave us during her life here below.

"As for you, my dear brother, do not serve God, our Divine King, in fear and sadness, but rather with a holy joy and complete trust. In this way you will do more for the great work of saving your soul. You always gave me good example and wholesome advice, for which I thank you, begging Our Lord to reward you for it; but let me once again ask your pardon for all the trouble and bad example I have ever given you.

"Ask our dear Lord to have mercy on me, and forgive me the many and grave sins I have committed during my life against His Infinite Majesty. As for little Paul, I can do nothing for him except by prayer; but in that, with God's help, I shall not fail. If he has a taste for study, apply him to it, and send him to the seminary of the diocese. One day, perhaps, he may be a priest, which would be a great grace for himself and his family. However that may be, be sure to watch well over his innocence.

"I offered the Holy Sacrifice for Sister St. Arsenius."

The "little Paul" to whom he refers had just completed his eighth year. Speaking of his birth, Canon Michel wrote: "Victor Ginhac and Catherine Euphrasia Vanni re had eight children—six girls and two boys. Of the six girls, three embraced the religious state. When I was parish priest of Serverette, Victor had but one son. His wife was then advanced in years, and the youngest child, Matilda, was ten years old. When I heard of the birth of a second son, Paul, on May 25, 1865, I congratulated the father, who replied: 'I thank you for your congratulations; for ten years past my wife and I have been asking of God a second son, so that we could consecrate him to His service; thanks to this birth, we can, with God's help, continue the traditions of our house and give a priest to the Church.'"

Before his death, the father had the happiness of seeing his "little Paul" preparing for the priesthood.

At Marvejols, Eugénie was travelling towards the goal she was soon to reach, sustained by her brother Paul, but in the beginning of the year 1873 neither she nor he realized that the end was so near.

On March 20 Paul wrote to her: "I am taking advantage of a mission which two of our young Fathers are about to give at Saint-Chély, to send you these few lines with a picture of St. Joseph, a medal from the Holy Land, and pieces of the habits worn by our five Martyrs, who fell victims of the Commune at Paris. Of course, you understand that until the Church has spoken I do not look on these as relics of the saints, but only as objects worthy of veneration, having been used by Servants of God who were put to death through hatred of religion.

"How happy are they who give their lives in testimony of their faith and loyalty to Our Lord and His Church! We, my dear sister, can scarcely hope for such a grace. As for me, I know I am totally unworthy of it, although I ask it every day during Holy Mass. But there is the testimony of daily martyrdom, which we all can and ought to render to our Divine King: the continual dying to ourselves, in order to accomplish yet more perfectly all that God wills from us. May this martyrdom be ours! Let us apply ourselves to it with fervour, through love of our well-beloved Saviour, Who first loved us so much, and Who shed every drop of His Precious Blood for our salvation.

"You already know all the family news. Our nephew has settled down in the world; let us hope that this settlement will bear fruit for a happy eternity, towards which we should all tend. Then our dear, good Sister St. Arsenius has gone to Heaven. She is the happiest, because she is with Our Lord, and for her there are no more dangers. Pray for me more than ever; pray for our Society, persecuted as it is; pray for our holy Father and for the Church.

"My dearest sister, I bless you most affectionately in Our Lord."

In the month of October, 1873, Paul first heard of the illness, which was so soon to snatch away his sister Eugénie. From that time he became her consoling angel, and many were the letters he addressed to her.

" You tell me of the visit Our Lord, in His infinite goodness, has deigned to pay you. It is a great grace to be called to follow the Divine King and to imitate Him by working in His service; but how much greater a grace it is to be called to participate a little in the sorrows of His cross !

" Is it necessary for me to recall what you already well know, that this infirmity comes from God Our Lord, and is an effect, as well as a mark, of His great love for you, and that by His grace He will strengthen you to bear your sufferings with patience ? I may even add that Our Lord, Who took upon Himself all our miseries, as we read in the Holy Gospels and in Isaias, is filled with compassion for your sorrow. You may well believe, my dear sister, that this most merciful Lord is with you to help you in bearing, with resignation and joy, all the pain He sends you for your good and for His own glory.

" How consoling are these truths ! There is nothing so profitable to us as suffering; it purifies us more and more, and detaches us from self; it furnishes us with occasions for practising the highest virtue, and merits for us an immense degree of glory for all eternity. Nothing is more advantageous for the souls of our brethren and for the Church, because God cannot refuse to hear the prayer of a soul in sorrow and humiliation for love of Him. There is nothing which so pleases the Divine Heart and gives greater glory to God, in this life and in the life beyond, than crosses borne with and in Our Lord.

" Do not trouble about the spiritual exercises, which you cannot now perform. God sees your desire. Offer Him your weariness and pain, that is the best prayer that you can make, and thus you will exercise yourself in the true spirit of prayer. Do not forget me, my beloved sister; I will not forget you. The nine Masses to the Divine Heart have been said. Please write to me *often*."

January 3, 1874.—"Every day I recommend you to Our Lord, and, when it is possible, I offer up the Sacrifice of His Body and Blood for you. If I could do anything else, I would willingly do it, in order to aid you a little in the glorious combat you are enduring for the sake of Jesus Christ, Our Divine King. If I had any desire it would be that you should live a little longer, so that we could meet once again. But we only will what the Master wills, is not that so? Abandon yourself totally to His Divine Providence. He loves you, receive everything from His Divine Hands, as so many pledges of His tenderness. Upon your cross, which you have willingly accepted and which you cherish, do not forget me nor our house at Castres, my work here and the works of the Society, which has so much to suffer in the world.

"My best wishes for the New Year to your Rev. Mother and good Sisters. I bless you affectionately in Our Lord."

Of all the letters which Paul received from his family, from 1843 to 1895, he only kept one, or rather one alone escaped destruction, in spite of him; this was from his sister Eugénie.

*"Live Jesus! From our Monastery of Marvejols,
January 31, 1874.*

"MY DEAREST BROTHER,

"I know you are expecting news of me, and that you have been awaiting a word from your poor invalid, who is not yet dead, although she has been many times at the gates of the tomb. Yes, my dear brother, I still live and I know not how. Our good God is prolonging my suffering and leaving me here yet awhile; I know not why. I am not profiting by this illness, which would be the delight of holy souls. I am worn out by suffering; exhausted by this helpless state, to which our good Master has reduced me; I am as one without life or feeling. I think that life is leaving me, and yet I am still alive, and the supreme hour has not yet arrived.

"Once again I abandon myself to Him, Who alone can help and sustain me. Six weeks ago I had an operation on

one leg, and since then I am like a baby in its cradle; from my bed to an armchair is the extent of my travels at present. However, my dear brother, I must tell you how good God is to His poor little creature: on General Communion days I am rolled in my chair to a tribune, where I can receive my Master, and this I look upon as one of the greatest blessings it is possible to have in sickness, especially after my bad nights. Will you not be good enough, my dearest brother, to thank Him for me, Who loves us so much?

“Another grace which I greatly value is that of never feeling weary in my sad condition. When I say sad, I mean from nature's point of view, because nature does not see things in the light of faith, but I let my natural feelings cry out as much as they will, and I do not trouble. The hardest thing for me is that I cannot see the end of it all; however, the Master sees, and that is sufficient for me. I live from day to day, happy to be able to make this sacrifice, which is so small and which yet costs nature so dear. I admit, my dear brother, that at present my life is one cross, one continual sacrifice. May God be praised for it!

“It makes me ashamed to see how careful Rev. Mother is of me, she and the community could not be kinder; I only wish you could see it all. Ask the Sacred Heart for me that He may make me ever more worthy of that beautiful title: ‘Daughter of the Sacred Heart.’

“You may be sure that I pray for all your intentions. Just now suffering is my prayer, and I willingly share it with you. I pray also for your dear Society, now so tried by the enemies of Holy Church. How the demon triumphs! God lets him have his way, but sooner or later He will conquer. How miserable are those poor wretches, who cast themselves into the abyss! May God in His mercy bring back sinners to the way of truth.

“Good-bye, my dearest brother, I did not think that I could write so much, but when writing to you I know not where to end. Write to me, I beg of you, and do not forget to pray that I may fulfil God's designs in my regard. I desire only to glorify Him and to please Him, I care not for

the rest. Provided that God is pleased, nothing else matters. Good-bye, for ever, my dear brother, be all His, His alone in life and death. I am more yours than ever in the Heart of our good Master, and we are also united on the Cross."

Castres, March 9, 1874.—"Beloved sister in Our Lord, if your letter shows me how much you are suffering, it also lets me see the marvellous faith and love that the Divine Master has placed in your heart, so that you may be able to bear your sufferings with resignation and even with a holy joy. Glory be to our Jesus! May He shed His peace on your soul! I know that it would be sweet to you to die, so that your sorrows might end, and that you might possess our dear Lord for evermore, but, apart from the fact that there is no real good except to do the adorable Will of God, it is better to suffer here below with God's grace, for the glory of our Divine King, the good of the Church, and souls, than to forfeit the always increasing merit to be thus gained. You will have eternity to rest, to love, and to enjoy, and the eternal glory you will give to the Infinite Majesty of God will be in proportion to what you have done and suffered for Him here below.

"However, dearest sister, let your thoughts dwell in Heaven, it will help and strengthen you. Look at your crucifix, that proof of the wonderful love of Our Lord for you. Think of the Blessed Eucharist, where Our Lord Himself remains for you. You cannot actually receive Him as often as you desire, but let your heart always long to do so. Think also of the Sacred Heart; may you possess It so that you may love It, and immolate yourself for the glory of God and the good of souls."

July 2, 1874.—"My ever dearest sister, by your last letter I see how much you are suffering physically and mentally. Our Lord made me understand and share in your affliction. To-day, on this beautiful Feast of the Visitation, I offered up Holy Mass for you, although I did not, on that account, forget the Sisters of your dear Monastery or the various houses of your Order, that God would grant you patience

and perfect submission to His love, as long as it will please His fatherly providence to prolong your sacrifice. Everything tells me that it will speedily end, that soon your chains will fall and that you will be free to enter into the eternal tabernacles, there to praise for ever that well-beloved Lord, Whom you have served so long.

“ Now that you are about to leave this world for Heaven, try to feel as the Royal Prophet did when he said: *Laetatus sum in his quae dicta sunt mihi : in domum Domini ibimus*— ‘ I have rejoiced at the things that were said to me, we shall go into the house of the Lord.’ For a Christian, for a religious above all, the day one quits this world is the day of days, because then the soul, freed from every danger, enters into the possession of the Sovereign Good, from Whom she is never more to be separated. Long with all your heart for that great day, and rejoice when you see it near at hand. Let not the thought of your past infidelities sadden your heart, or weaken your confidence. Our Lord is infinitely merciful, and you should believe that, in His marvellous goodness, He has blotted out every stain.

“ Never forget how He loves you, and that in His Sacred Heart you have wherewith abundantly to satisfy for every debt. But since the time is short, it is more precious; profit well by it and glorify God by your sufferings patiently borne; honour the Passion of Christ; try to acquire still greater merit; suffer your Purgatory here below, so that your entrance into glory may not be delayed.

“ O happy sufferings, which unite you more and more closely to Our dearest Lord, which increase His love in you, and which prepare for you unspeakable joys! Look upon all you suffer as a martyrdom, which Our Saviour gives you grace to bear for the glory of His name. Suffer with all a martyr's courage. You owe much to the community which welcomed you, loved, and cared for you so devotedly; in return, give it the consolation of seeing you suffer patiently for Christ, Our Lord, and look well to it, that you leave your Sisters as a sacred heritage the example of your virtues.

“ In order to prepare yourself for the great day, ask soon

for the Last Sacraments, so that you may receive them with full consciousness, with greater fruit for yourself and greater edification for your Sisters. Accept death, my beloved sister, not only with resignation but with gratitude, love, and zeal, wishing to die for Our Lord as He died for you, so as to give Him life for life, sacrifice for sacrifice. Give up your soul to God in the same dispositions as Our Lord upon the Cross: for the greater glory of God, for the salvation of the world, and for your own greater abnegation. In advance accept your Purgatory, if there be still something to expiate. When in Heaven, after having thanked the infinite goodness of God, you will cordially embrace for me, as well as for yourself, our good father and saintly mother, our dear brothers and sisters, and all the members of our family. You will all pray for me, and you will ask Our Lord, if it be His good pleasure, that you should visit me.

“I promise you, my own dearest sister, that I will not forget you at the holy Altar. I bless you now and every day that you live, but above all in the last moment of your life, and until you reach your place in Paradise. There you will love our Lord for me, as well as for yourself, and for others who do not love Him.”

Thus did Paul pay the debt of gratitude he owed his sister Eugénie; he guided her step by step, and his brotherly affection sustained her to the very gate of Paradise, through all her trials and suffering. A few years later he gave the same proof of affection to his brother Victor.

Victor possessed all the hereditary virtues of Le Mazel. “My father,” says Augustus, his eldest son, “was an excellent Catholic; every day we had prayers in common, and then the rosary and the life of a saint. We had the ‘Lives of the Saints’ in twelve volumes. When the weather was bad and we could not go to the church for Vespers, he said them on his knees at home, and obliged us to recite them with him. No matter how he worked, he never failed to fast; at his evening collation he never took milk or butter, although they were allowed, and until the end he followed the old severe laws. I never saw him anger anyone; he loved medita-

tion, and during the last years of his life he used to say to us: 'If it were not for my family, I would end my days at La Trappe.'"

When told of his brother's serious condition, Paul wrote to him:

"MY DEAREST BROTHER,

"It was with sorrow that I learned of your suffering condition. This morning I offered up Holy Mass for you, and I shall recommend you to Our Lord every day in a special manner. Willingly would I go to you, in order to console you and give you my blessing, but for some time yet I shall be detained here by my duties towards the Tertian Fathers; my Superiors themselves could not dispense me just now without grave inconvenience. With God's grace, however, I shall be with you in spirit, and I shall beg our good Master to assist you by His grace. Put all your confidence in Our Lord Jesus Christ; in Him and by Him you will bear every sorrow, conquer every temptation, and safely reach our heavenly home.

"You cannot prepare too carefully for this great parting. The essentials are already seen to, since you have received the Last Sacraments, but you would do well to receive absolution as often as your confessor visits you. Ask your parish priest to bring you Holy Communion; that is the Bread that strengthens us in the great fight through which we must come conquerors for all eternity.

"As you know, when I had the privilege of a private audience with the Pope in 1868, His Holiness granted me a plenary indulgence for each member of my family. I am sending you a crucifix and a medal of our Lady of Lourdes, both enriched with the apostolic indulgences. Let me advise you, my beloved brother, to make, in the most generous manner possible, the sacrifice of your life for love of our dear Saviour. He shed His precious blood for you: rejoice in being able to give Him life for life in return. This will be a most efficacious means of repairing the past, of acquiring great merit, and consequently of being able to

render Him greater glory for all eternity. From time to time renew this sacrifice, so as to keep up your generous sentiments.

“ Try to accept your Purgatory from this moment; you know that there we may hope, but no longer merit, but we may believe that, if in this life we accept the punishments of Divine justice, they will become meritorious for us. I hope that, with the help of our Mother the Church, the prayers which you offer, and which are being offered for you, and the sufferings which you endure, that little may remain to be expiated before you reach your home in Heaven.

“ When with Our Lord and His Blessed Mother, do not forget me; I will not forget you. Give your parting instructions to your family: when you have assembled them around your bed to receive your last blessing, tell them not to attach themselves to the things of earth—to work only for Heaven and to live only for God; say all that your heart prompts you, by the grace of Our Lord.

“ Finally, my dearest brother, I send my Angel Guardian with the blessing of Pius IX., the Vicar of Our Lord; may it console you, and aid you to the end to be a perfect Christian!”

Victor was worthy of the affections of his saintly brother. During his illness he received Holy Communion four or five times; whilst in bed, he often asked for the “ Imitation of Christ ” in Latin, which he used to read on Sundays. For the last three or four days of his life he kept his crucifix in his hands, and it was thus he expired. He left two thousand francs for Masses, with the request to be buried very simply.

The Abbé Seguin writes: “ Feeling very ill, he sent for me and asked me to hear his confession. He accused himself of his faults, bareheaded and seated in his bed; he then begged me to give him Holy Communion, which I did on the following day. He confessed and received Holy Communion a second time before his death. Three days before the end, in my presence, he assembled all his children, and asked pardon for the scandal he had given them. At these words,

his children fell upon their knees, exclaiming it was not for him to speak thus. They then embraced him, and he gave them a last recommendation: 'Be wiser and more virtuous than I have been.' He remained perfectly conscious until his last sigh."

Augustus broke the news of his father's death to Paul, who wrote in reply:

" June 22.

" MY DEAR AUGUSTUS,

" God is always perfect in His works. To you He gave a worthy father, and to me an excellent brother. He has now taken him from this to a happier world; may He be eternally blessed!

" Assuredly it is better for our dear one to be free from the miseries of this life, and to enter without delay into the ineffable joys of Paradise. He is not lost to us; only the sensible presence of our loved one has been taken for a time, but, please God, we shall see him again, and then it will be to share his happiness for ever. Even now he is not quite gone from us; we have, besides the example of his irreproachable life, the help of his prayers and his intercession before the throne of the Most High.

" Nevertheless, there may yet be need for expiation, and this need may still detain him in Purgatory, so that we should assist him as far as it is in our power. Yesterday and to-day I offered up the Holy Sacrifice for him, and I shall do so again. I have also recommended him to the prayers of the community. On your side, my dear nephew, do generously all that filial piety demands under these sad circumstances.

" You are now master of everything at Le Mazel. In the name of Our Lord Jesus Christ, Who has delegated to you His Divine authority, you must direct everything according to the principles of Christianity, the laws of God and of the Church, our common mother. The really important thing is not the material prosperity of the place, but the good state of the house, from a religious and moral point of view. Do not allow that Le Mazel should cease to be what it has

always been—that is to say, God's house before all else, the centre of good example, the refuge of the poor, and the consolation of the afflicted.

“ If you cause Our Lord to reign over all that He has confided to you—if the Divine King rules, through you, over your family, by your example and your influence, He will take care of your interests; you may rely on that.

“ I recommend in particular the frequentation of the Sacraments as often as possible, prayer in common, and scrupulous care in bringing up your children holily. Entrust this charge to no one; keep it for yourself; it means souls preserved and trained for God and for eternity.

“ Good-bye, my dear nephew. I shall not forget you near Our Lord. Pray for me. God bless you !”

CHAPTER X

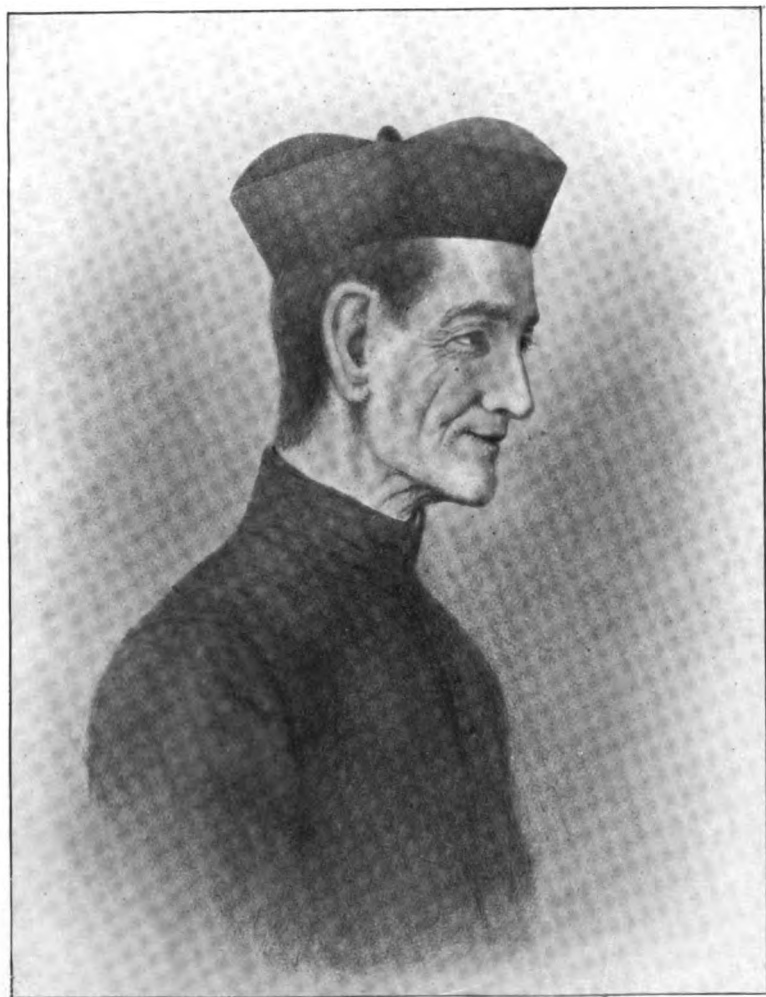
PARAY-LE-MONIAL (1877-1890)

I. DISCIPLE OF THE SACRED HEART

ON August 2, 1877, Very Rev. Father Beckx wrote to Father Ginhac: "The year of Third Probation is just at its close. Henceforth Castres and Laon will no longer be houses of the Third Year, and a considerable number of our young Fathers will be sent to Paray. I beseech the Divine Goodness to pardon you any faults there may have been in the way you have acquitted yourself of your important charge at Castres. As for myself, I have only to thank you, in the name of the Society, for the zeal you have always shown in giving this finishing touch in the formation of our Tertians."

When reading this letter, Father Paul must have thanked God for his relief from this heavy responsibility, but his joy was of short duration. The house of Paray was scarcely founded when the Provincial of Lyons asked for him as its director. Consequently Father Blanchard wrote, on June 19, to the General: "Although I am very sorry to lose this Father, who brings a blessing on our Province, I have thought it well to yield in the interests of the general good. Besides, Father Ginhac will not be lost to us, since he will continue to form our subjects, and his aptitude, as well as his holiness, seem to designate him for this important post."

The one most interested, however, had quite another opinion of his own merits, as we see by these lines written to him by Father Beckx on August 11: "Your letter of the 3rd may be summed up: *Ego vir videns paupertatem meam*. It is a great grace from Our Lord, and a pledge of abundant



FATHER PAUL GINHAC TOWARDS THE END OF HIS LIFE.

After a drawing by the Abbé Journiac.

benedictions on the part of Him *qui vocat ea quæ non sunt*—'Who chooses the things which are not. . . .' After the experiment tried at Castres the two Provincials of Lyons and Toulouse have proposed you for Paray, and I see no reason for putting you aside. Go forward, then, courageously. Have confidence, not in yourself, but in the Divine mercy."

The humble religious was again obliged to submit. He had scarcely left Castres, when the Archbishop of Albi, Mgr. Ramadié, wrote to Father Paulet, who succeeded him: "Words cannot express my regret at the loss of Father Gin hac; his memory will never be forgotten in the diocese. I shall be eternally grateful to him for the good he has done."

Father Paul wrote in his diary, September 3: "I took possession of the new house for the Tertiaship at Paray-le-Monial, on the Feast of the Seven Dolours of the Blessed Virgin. How the Blessed Virgin suffered to co-operate in the Redemption and become a Mother! To bring forth souls for Christ, to make them grow in Christ, to preserve and perfect them in Christ, we must suffer. It is, above all, in a house of Third Probation that souls are engendered, if not in the First Degree of Humility, at least in the Second, but principally in the Third."

To form Jesus Crucified in souls is now the only ambition of the Instructor, and he puts his work under the protection of Our Lady of Pity, for whom, following the example of St. Ignatius, he had a great devotion. With what consolation and confidence he begins his work in Paray! To live near the monastery which witnessed the apparitions of the Saviour, and which shelters the relics of Blessed Margaret Mary; to dwell under the same roof with the remains of the Venerable Father de la Colombière; none could appreciate such a privilege better than he. In such favourable surroundings his devotion to the Sacred Heart will receive a new impetus; henceforth, more than before, he will be the Apostle of the Sacred Heart.

The notes of his first retreat at Paray, which were happily preserved in a little notebook, half destroyed, give proof of this:

During the meditation on the *Kingdom of Christ* he asks himself what the Divine King is to him.

"Look! behold this Heart! All should resemble Him: men who know Jesus, and Him crucified; men who love and who *will*; who act and who struggle; who give much time and who devote themselves; who know how to suffer and to die. The Sacred Heart, which loves me, will do all that in me and by me."

Farther on, at the vocation of the Apostles: "Jesus wishes to teach, act, and suffer through them, to live in them. The elect of Jesus Christ ought to be full of Him. *Necessitas mihi incumbit. . . . Imitatores mei estote.*—Is not this a decisive moment for me? On the other hand, does He not desire that I should be content to see nothing, feel nothing, be powerless to do anything, be nothing?"

"*Wedding Feast of Cana—Invitatus fuit.*—He invites Himself by giving us the thought and desire to invite Him. Happy he who corresponds to this grace and invites Jesus: Lord Jesus, Thou knowest that in me Thou art at home. Come, come daily and dwell with me!"

"*Before the Election.*—It was not without a feeling of pleasure that I discovered, when kneeling before the tomb of Ven. Father de la Colombière, that pusillanimity was master in my soul instead of magnanimity, which makes us do and suffer a great many things for God. I am inclined to shirk work, or trouble, or suffering; I am cowardly in spiritual things, cowardly in work and mortification, because I do not love enough. Then, all for the Sacred Heart, like the Sacred Heart, with the Sacred Heart."

"My particular examen will be to fight against pusillanimity and to practise magnanimity, first by perfect exactitude, then by being 'all things to all men,' and lastly by the spirit of sacrifice."

"*Piercing of the Heart of Our Lord.*—Two immense floods of mercy and of grace escape and inundate the whole earth, in order to purify souls and to sanctify them. I prayed for a long time, and begged Our Lord to open my heart to God and souls. I need the truth, the love, and the power of

the Sacred Heart of Our Saviour; I need the very Heart of our dear Lord. He must Himself instruct these Fathers who come here; He must inflame them with His love, fill them with His very Self, in order that they, in their turn, may spread abroad the sacred fire. Lord Jesus, take my heart and change it into Thy Heart. This is the house of the Sacred Heart; I am nothing. O Divine King, I trust everything to Thy care; Thou must rule."

"*The Ascension—Sursum corda.*—Let us dwell in the Heart of Our Lord. There will then be nothing of earth in our thoughts, our affections, our occupations. We shall possess true glory, true happiness."

"*Contemplatio ad Amorem.*—It seems to me that I never offered myself to God as I did this evening. What will come of it? My God and my Lord, guard me because I am capable of taking it all back again. It seems to me now that I can no longer dispose of a single thought, or act, or desire, or word, or any action whatever. It is Thy Heart, O Jesus, that prepared this offering; Thy Heart dictated it; Thy Heart will keep it. This repairs the past, and places me on a different plane. *Fiat!* It seems to me that nothing of myself remains; one thing only dominates my whole being—the most holy Will of my Lord."

These lights inspire in the humble religious neither presumption nor vain complacency. Always distrustful of himself, he concludes by a practical resolution, which he loved to recommend to others. "After performing the Exercises, begin your work like one who is sure of having made a good retreat. In this way Our Lord will supply what is needful."

We may well believe that, having drawn such copious graces from the pierced side of the Saviour, Father Paul encouraged the Tertian Fathers to draw also from that ever-flowing stream. In 1878, when beginning the Third Year, he developed for them the three following thoughts:

"(1) The Sacred Heart attracts us strongly, but gently. We should respond by giving Him our hearts, our whole hearts, joyfully and ready for all things. (2) The Sacred Heart purifies, instructs, warms, elevates, strengthens, unites, and transforms. *Cor Christi, cor Pauli.* (3) The Sacred

Heart, having established His kingdom in the apostolic soul by the Third Degree of Humility, leads it to work, struggle, suffer, to sacrifice, and to complete self-immolation. *Fiat !*"

The mission confided to the Society, of establishing and propagating the devotion to the Sacred Heart, was often recommended. The Instructor showed its authenticity, adding: "What are our obligations? Fidelity, gratitude, generosity. We are obliged to do what we can to obtain the greatest good for the Church and for souls, to work for the interests of the Society; we are under obligation not to degenerate, but always to progress.

"It is certain that, if we do not respond to our mission, we shall fail in an important duty. It is not the Society in general, but each member in particular, who should love this mission as his own, and as if he alone were to fulfil it, because we are all called like Ven. Father de la Colombière."

He next examined the means: First, to inflame oneself with devotion to the Sacred Heart—a devotion which is all love and sacrifice; next, to propagate it everywhere by example, by preaching, by writing, by conferences, and by every means suggested by Our Lord.

Father Joseph Barthoulot, one of his Tertians, says: "The charity of Jesus animated his heart, but I was not able to see exactly how he practised *devotion* to the Sacred Heart of Our Lord. I believe, however, that he understood this devotion in a very high degree, and even in the way in which Blessed Margaret Mary understood and practised it. The Blessed had heard Our Lord say that He sought for a victim, and His generous servant at once offered herself as the desired victim, to lead, in union with Jesus Christ, a life of crucified love. From one of Father Gin hac's conferences I was able to conjecture, if not be absolutely certain of the fact, that he also had offered himself to the Heart of Jesus as a victim of love, and that this was the secret of his extraordinary mortification, and also of the interior martyrdom, which I have always believed he endured, although he never spoke of it. He so loved those whom Our Lord had given him, he sanctified himself

so much for them, after the example of the Divine Master, that his spiritual children will, without doubt, share in the fruits of his long sacrifice, and this thought is a most consoling and encouraging one for them."

II. VIA DOLOROSA

An apostle and disciple of the Sacred Heart of Our Lord, Father Ginhac ascended the heights of Thabor only by the rough path of Calvary. This is what we learn from the memorial already quoted. In this memorial the Mother Prioress of the Carmelite Convent of Tours describes the Servant of God, according to her own observations, and also according to "the testimony of several Fathers of the Society and others worthy of credence."

"Father Ginhac is a living copy of Our Lord, Whose name is ever on his lips, and Whose example is always before his eyes. After closely watching this Father, one feels it is thus the Divine Master would act; it is He Who rules in that soul. Jesus alone could give that serene and unalterable joy, that minute care in doing all things well, which appears in his least movements; that deportment so religious and so dignified, but yet bearing the impress of such humility and simplicity; that recollection, in which he always lives; that invincible patience; that amiable sweetness; that hatred of self; that more than human courage in mortification and self-conquest; that strength to undertake great things, in spite of the consciousness of his own weakness, when there is a question of obeying, or of procuring the greater glory of God. Thus, when one approaches this worthy religious, one feels that Our Lord is present. Like St. Paul and St. Ignatius, he could never repeat often enough that blessed name, and his ordinary formula for bidding adieu was: 'All for Our Lord.' He never expressed a desire, but if he formed any project he immediately added: 'If Our Lord wishes it so,' 'If it be pleasing to Our Lord,' or else, 'We will do such and such a thing with the help of Divine grace.'

"Calm under difficult circumstances, his only reply is: 'Our Lord will give sufficient grace for everything.' Thus identified with the adorable person of Jesus, he is a model of perfection. In him nature is almost destroyed, or, rather, it is transformed at each moment by his wonderful submission to grace; the supernatural guides him in every detail of his life, and it has become his element in a degree rare in the Church.

"After all this," continues Mother Teresa of St. Joseph, "one would suppose that this soul, disengaged, as we may say, from the senses, continually enjoyed Divine favours, and one might be led to believe that virtue had become easy to him. But this perfect life was maintained to the end, in spite of trials, of dryness, the apparent absence of God, the privation of every sensible grace. Perhaps we would find it difficult to believe that such correspondence with grace was possible, owing to human weakness; such, however, is the fact, and it shows to what a degree of heroism the perfection of the Servant of God had reached. Our Lord permitted that he himself should be deceived on this point.

"Wishing to console a much-tried soul whom he had known for many years, the Father said to her: 'If, by God's grace, an avowal on my part could be of any use to you, I tell you that my path is a very painful one, that I am habitually deprived of light and feeling; faith alone guides me. Only three times during my life has God favoured me with sensible graces. First, when I received my vocation and was attracted with such power that not the whole world, armed against me, could shake my resolution; under this Divine influence I entered the Society. Our Lord then showed me that I was called to perfection, and that I would attain to it' (he repeated the last words twice).

"'Whilst I was in Algeria I again experienced such a strong grace that nothing seemed difficult to do for God. Once since I have experienced the same feeling, but in a lesser degree. Outside these three occasions, on account of my great want of fidelity, I have felt nothing, nothing. For twenty years past I

have confessed daily, without any sensible feeling; I say Mass every day without any consolation, yet I try to give myself wholly to Our Lord, when I hold Him in my hands. As for my breviary, it is almost the same, and so with the rest.'

" 'But, Father,' answered the person, who was amazed at such language, 'from whence do you draw all that you say to us of the things of God?'

" 'Oh,' he replied, 'when there is a question of others it is different; God gives me all that they need, and I receive it as if I myself felt it all.'

" 'But how is it that, when at prayer, you appear as if lost in God?'

" 'I may appear so, yet interiorly it is all trouble, helplessness, and darkness. We should go to God by pure faith and dry love. For me, although this is my path on account of my many infidelities, my confidence is not less, because Our Lord is so good that He would caress us in spite of our faults if He thought it would benefit us. There is only one thing which surprises me, namely, that He should have chosen me to fulfil important charges in the Society. I admit I cannot understand that, so great is my unworthiness and want of capability. Who could have foreseen that I should be Instructor of the Third Year for France at Paray-le-Monial? I should have wished to prepare myself for that heavy charge by a retreat of thirty days, of which I feel I have great need; but there is so much to be done in getting the house ready for the Fathers that I am obliged to limit myself to eight days, during which I must begin an entirely new life. More than ever I need God's help; He will do all, since I can do nothing.'"

Some years later Mother Teresa of St. Joseph was herself led by obscure paths. In consoling her, Father Gin hac describes for us his own life, and reveals the thoughts which helped him to walk therein without relaxation.

"What shall I say to you in reply? I shall say what I say to myself: (1) That Our Lord, like a kind and merciful God, does not wish to cast us off, in spite of our miseries and numberless imperfections. (2) That the good Master

not only does not reject us, or simply bear with us, but never ceases for a single moment to do us good. (3) This Divine Saviour gives to us unceasingly, and even designs to make use of us, in the interests of His glory and for the good of certain souls, who are dear to Him. (4) That the Divine King does all this because He loves us, not on account of our merits, but because He wishes to love us, because this is the attraction of His Heart, and because He places His glory and His happiness in loving poor wretches and doing them good.

“ This is what we must say to ourselves, and then think that this dark path is in reality the safest and the most meritorious, that it brings out more clearly the strength of grace, and a greater reward for us in eternity. Finally, let us abandon ourselves totally into the hands of Him Who is all, Who knows all, Who can do all, and Who loves us. Let us also abandon to Him every event of our lives, being content with doing what He asks of us; He will know how to turn everything to His own glory.

“ Certain souls experience continual trouble in the service of the Divine King; they must continually fight against self, although they feel a constant desire of pleasing Him and procuring His glory; this leads them to imagine that they are in disgrace, and that Our Lord no longer looks kindly on them. Your present state seems to be something like this. As a remedy, I say you must not be content with bearing this state of things patiently; mount still higher, and see the Divine action in your soul, working to make you pleasing to Our Lord, and disposing you to procure Him the kind of glory He has determined to receive from you. Consequently, dilate your heart, and never cease to sing a hymn of gratitude.”

From these admissions we might conclude that, at this time at least, Father Paul had not been admitted to the delights of contemplation. But are there not signs here of a certain mystic state? To this question an eminent authority replies in the affirmative: “ The favours which the Servant of God admits having received belong to an extraordinary state of things; they constitute a very clear

call to contemplation. This call, as we know, is usually followed in the soul which receives it by the trials of a spiritual Purgatory. When God has thus purified it, He grants it the favour of contemplation, when the soul drinks deeply of the living waters of wisdom and of love in the midst of peace and ineffable spiritual delights.

“There are, however, rare exceptions: these are when certain souls are called to perpetuate in the Church some phases of the Agony of Our Lord in the Garden or on the Cross. Then temptation ceases, and humility and infused love increase wonderfully, whilst two new gifts of the Holy Spirit make their appearance: the first is such complete conformity to God's Will that the human will seems to have melted into the Divine; the second is a profound peace, which partakes of the infinite, and which dwells in the highest part of the soul. This peace does not affect the sensitive part of the soul, which, in spite of so great a favour, feels sad and weak, without energy, and as if separated from its Creator. This state is a feeble image of the Agony of Our Lord saying on the Cross: ‘My God, My God, why hast Thou forsaken Me?’

“To my mind, Father Ginhac was habitually in the state of soul which belongs to sorrowful contemplation. The proof of this is to be seen in his heroic conformity to God's Will and his perfect peace.

“But you may say: ‘The Father continually speaks of abnegation, of self-conquest, of the Particular Examen—things which all belong to the ordinary and active life, and not to the passive and extraordinary state.’

“I reply that in extraordinary paths the Holy Spirit does not give His grace to the soul permanently, but only at intervals, and often at rare intervals; hence it follows that personal labour is necessary to make the virtues, placed by God in the soul, solid and lasting. These favours are like rain which falls only from time to time, and does not sink into the earth unless the gardener digs the soil after it has fallen.

“What I consider most remarkable in Father Ginhac's life is that he corresponded, as fully as possible, to every infused

grace he received, and that thus he realized the words he spoke: 'At one time Our Lord made me understand that I was called to perfection, and that I would attain to it.'"

Those who hesitate to admit the manifest proof of the gift of contemplation none the less admire the heroic virtue of the Servant of God. In their eyes he was one of those perfect souls, spoken of by St. Francis of Sales, to whom Our Lord never grants sweetness and quiet. "They do everything with the superior part of the soul, and force their will, by dint of reason, to die in the Will of God. This death is the death of the Cross, and is better and more generous than the other, which might be called a sleep rather than a death, because the soul, who thus embarks in the vessel of God's Providence, lets itself sail gently along, like a person who, though asleep in a ship on a tranquil sea, yet never ceases to advance. This latter death, which is so sweet, is brought about by grace, whilst the other is by merit."

Father Paul was one of those valiant combatants in whom Divine love causes the "ecstasy of abnegation," of which the holy Doctor also speaks: "Blessed are they who live a superhuman life, raised above nature, although not ravished in prayer. There are many saints in heaven who never had an ecstasy. How many martyrs and great saints do we not read of in history, who never had any other privilege in prayer than that of devotion and fervour; but there never was a saint who did not experience the ecstasy of self-conquest."

III. THE IDEAL MASTER OF TERTIANS

"The Tertianship is a model of fervour under the direction of the holy Instructor." Thus wrote the Provincial in a letter to the General, dated February, 1879. The Consultants give the same testimony; however, in consequence of a remark made, Father Beckx wrote: "From what I hear of the régime which you follow during the Long Retreat, I am uneasy about your health. I recommend to you the *cura moderata tuendæ sanitatis*." In 1878 he had made the

like recommendation, and spoke of the rising at midnight as excessive. But we must admit that, on this point, the Tertian Master was incorrigible; until the end of his life he interrupted his sleep, after the midnight meditation, in order to give the Tertian Fathers the Points for the morning. What his work and fatigue were at Paray-le-Monial we may judge from the fact that in that house there were fifty-six Tertians, belonging to eleven different Provinces. He multiplied himself, as it were, in order to see, hear, and direct his large family. As of old, at Toulouse, he sought to make time, and we may be sure that he did so at the expense of his night's rest, without diminishing his severe mortifications. Always attentive to the smallest details of his charge, he forgot nothing concerning it, and recalled to others at the right moment what ought to be done. How could he think of everything, overburthened as he was? This was his secret: "Retain self-mastery; do not lose a moment; do everything in its own time."

All will recognize him in the ideal which he proposed to himself at Paray-le-Monial.

"The Father Instructor: (1) *A Man of Prayer*, performing every exercise well, at the proper time, with preparation and examination, fully, with fervour; begin nothing without first asking for grace; act in the presence of God, not only by recollection, but, above all, by adoration, love, entire devotedness; finally, to do all in the Heart of Our Lord, in union with all those of whom I have charge, at every breath wishing all good and condemning every evil, every imperfection.

"(2) *A Man of Charity*, loving with a real love all those confided to me, consequently praying for, edifying, bearing with, working and sacrificing self for them, being all to all and to each in particular.

"(3) *A Man of Abnegation*, placing his glory, happiness, well-being, and life in the practice of humiliation, suffering, and poverty." Elsewhere he reduces these three points to the form of a particular examen: "Generous devotion to my work. What a glorious occasion of glorifying the Divine King, acknowledging in some way his wonderful benefits, of

consoling my Mother the Society, and repairing the past ! To love Our Lord more and more in each of the Fathers; to love them each and all cordially in Our Lord, and devote myself to their service. In particular to avoid with care rash judgments, a severe look, bitter words, harsh proceedings. On the contrary, constant exercise of perfect charity; prepare the instructions with great care and zeal; welcome everyone kindly and put them at their ease; pray constantly for them, particularly at meditation and Holy Mass, before the Community exercises. I shall add to the examen three petitions: to love them ever more and more in Our Lord, to forget myself, and to sacrifice myself for each one.

"As subject of the Particular Examen, I shall take the three colloquies of the Two Standards, made with great care, morning and evening, asking for the love and practice of perfect poverty, to love and bear with injuries and scorn, so as to love better, and imitate more closely, our Divine King and Leader, joining thereunto constant generosity in self-conquest and abnegation."

This man of prayer, of charity, of self-abnegation, was the admiration of the Tertians of Paray; one of them, Father Bernard Capdepon, makes him live again in the pages of a diary which he kept during the months preceding the Long Retreat.

"October 9.—I have always felt an indescribable aversion for this venerated Father; I must make an effort to go and see him, to speak with him, but more than all to open my soul to him. I do not feel at ease with that austerity, which seems to have been won only by dint of heroic violence. I admit that I should have been delighted not to have been obliged to live at Paray, and so escape the necessity of coming in contact with Father Gin hac. However, I have prayed God to enlighten this holy man about my state, so that he may be able to direct me."

"October 10.—The Father was the first in the conference hall. At the *Veni Creator* I was greatly struck, but far more so whilst he developed these words of Our Lord: 'Come to Me, all you that labour and are burdened.' My heart burned

like the heart of the disciples at Emmaus at the voice of the Divine Master. With what unction he says 'the Divine Master'! What an impression he made when he repeated the words, *Venite ad Me—omnes—venite!* Willingly would I have gone to him during the day and opened my heart, but I could not get the opportunity."

"*October 11.*—Father Ginhac acts like everybody else, but the rules of modesty are incarnate in him. I went to confession this morning; he said nothing to me during it, but seemed anxious about my health. He was full of kindness and thoughtfulness."

"*October 12.*—I was anxious to see the Father, but it is impossible; his room is besieged. It is said that he does not force the Tertians. In the conferences he puts them on the right path, and then draws them by his example. That tall figure, that body completely under the dominion of the soul, beautiful with the beauty of holiness, and transfigured almost more than words could say.

"At midday the Father came to recreation with the Tertians; he spoke with animation and simplicity, but I was so badly placed that I could hear nothing. He has quite got rid of that excessive severity of which we used formerly to hear, and his simplicity is charming. He is less striking now for the generality of men, but the angels, who know how to appreciate real merit, are only the more charmed. Being charged with the care of the refectory, I remark that the holy man drinks scarcely any wine: the bottle is left not quite full, but that is about all one could say."

"*October 13.*—I cannot get to the Father, but it appears that each one will have his day and his hour. *Deo gratias!* . . . At table Father Ginhac makes a great show of eating; he begins first and finishes last, but I am quite convinced that when the meal is over it would benefit him very much to sit down again and take another."

"*October 16.*—He explained to us the object of the Third Probation—to practise self-abnegation. It is in vain to say that the Instructor does not train, that the Tertian must exercise himself; the influence of his example and of his

penetrating words is a wonderful training. That gentle and amiable voice, coming straight from a heart full of the love of abnegation, has the irresistible power of Our Lord's own voice. After every conference we would all wish to see Father Paul; to-day I at last managed to get in. How sorry I am that I did not know him sooner! He is kind, like his Divine Master, and tender as a mother. This executioner of himself is full of consideration for others. To-day's conference created a sensation; we all spoke of it this afternoon. With what power can he not speak of abnegation, since he has known so well how to deny himself in everything and always! His words compel, his holiness attracts. Someone said that Father Ginhac would soon get young again if he often spoke of abnegation. In fact, it is impossible for a glutton to speak with more relish of truffles than he does when speaking on self-denial."

"*October 17.*—To-day I gave my account of conscience. This morning he said to us: 'Grace doubtless, but Nature also, makes us long to manifest our souls.' How true this is in his case! I, who so loathed having to see him, can now, without any difficulty, tell him every monstrosity. What kindness! What amiability! What affectionate respect! A mother could not speak with more love. Amongst other things, he said to me: 'Above all, let us be kind to each other. What an amount we could do if we were good religious and united amongst ourselves! He' (speaking of Father H. de V.), 'will have charge of Ours, I am sure; he wishes to train up good religious above all. That is the essential thing.'"

"When I told him, before I came away, that at first I was not without apprehension, the good Father, with evident sincerity, began to accuse himself of his repulsive bearing, but I contradicted him so flatly that, seeing he was only losing his time in speaking thus, he turned to other things. When one questions him, even about simple things, he is never in a hurry to reply; it is only after a few seconds that one gets a clear, short, decisive answer, or else a counsel, which, because it comes from him, is looked upon as a de-

cision. Someone asked him, before the conference, if it were lawful to say the Little Hours while serving Mass. He replied: 'I do not advise that, because by gaining a few moments you lose much. Be generous with God; do everything at your ease. When there is question of God, of our Mass, of our Breviary, let us take plenty of time; one does much when one does well. The time spent in praising God is not to be regretted.'

"Father Ginhac is admirably broad-minded and liberal; like God Himself, he is magnificent in his gifts. He treats his Brothers as Princes; he wishes that they should want for nothing, knowing that thus more can be exacted from them. He does not spare his time, although he might well be miserly of it. He said to us: 'Fathers, at all hours of the day or night the door of my room is open to you. If there be any necessity, or utility, come even at the time I need to prepare my conferences.' "

"*October 18.*—In to-day's conference he encouraged us to full and complete abnegation, if the wisdom of God wished it from us, not by the apostolate of word or action, but the apostolate of the hidden and suffering life. At confession he is very quick; he could not be otherwise, so each one gets two minutes; he says only a word or two, but what he says is to the point. But when one goes to his room for a chat, he acts towards you as if you were the only person in the house.

"Evidently the Father enjoys absolute control over his body and senses. What things that poor body could say had it power to speak! Father Paul never grants it a moment's truce or rest; what is necessary, and strictly necessary, he grants—no more; and even in this he does not consult the poor body, but self-abnegation full and complete; the body does not get even a consultive voice in the matter. He ignores his body, and the decrees of his self-abnegation are executed by a will of iron.

"He observes the rules of modesty exactly; the regularity of his whole person is such that, when he appears, disorder flies and frivolity is impossible in his presence. In spite of all this, the presence of the holy man is not dis-

agreeable; on the contrary, he puts one at one's ease, but in the right way. There is nothing surprising in this; real holiness could have no other effect. Who was more modest than Our Lord? Yet children ran to Him and refused to leave Him; therefore His modesty was not repulsive; it attracted and then gave peace and joy.

"At the end of his conferences he says: 'May the Divine Wisdom show us these things!' or else: '*Et hæc omnia ad maiorem Dei gloriam.*'"

"October 19.—Yesterday, at three o'clock in the afternoon, I found him in the chapel, saying his Office on his knees. Visibly tired out, he got up and continued his prayer standing; the body seemed inclined to fall, but the strong will kept it firm and motionless, without support.

"This sight so moved me to compassion that, with all my heart, I implored Our Lord to sustain by His grace this faithful servant, and to enrich him with the treasures of humility; I said to myself that that column there before my eyes might fall, as others had fallen. This morning I again prayed for the Father, thinking that, on account of his great reputation for holiness, few, perhaps, would think of praying for him, and yet the life he leads is so severe he needs great help from God.

"A Tertian asked, at recreation, if Germany had proposed a concordat to Rome, and if so, what were its terms. Someone replied: 'If the Father Instructor reads the paper (which I very much doubt), he will scarcely impart any of its news to the Tertians, unless such as refers to abnegation and the progress it makes in the world!'"*

"October 20.—Last evening he came to our recreation. I

* What he thought of newspapers, we see in his notes on the tenth rule for the Tertian Fathers: "What a pernicious invention is journalism! Nothing is so opposed to the spirit of recollection and thoughtfulness, to the true Christian spirit. Can one seriously meditate, when the daily papers waft us every stir from the outside world? Later on we must learn how to read newspapers with discernment, and only to see, like St. Augustine in the City of God, the continuation of the action of Providence in the world, for the Church and the salvation of souls."

had the pleasure of being opposite to him. How he keeps his office of Superior out of sight! Someone alluded to some discussions on grace, and to the hope of a pontifical decision on the matter. The Father said: 'Should the Pope wish to speak, He will speak as Pope, and the Pope only says what God wishes.' Men of this stamp are disturbed by nothing.

"I admire the way in which he leads up to interesting subjects of conversation. He began by an allusion to what was read in the refectory; mention had been made of certain old customs in England, and on this subject the English Tertians had many interesting things to say. The first subject was scarcely exhausted when a kindly question from the Instructor to a good Armenian Father, who had not said a word, made us pass from England to Armenia, and even to the top of the mountain on which rested Noah's Ark. There we were, listening with pleasure to the Armenian, when the bell rang for Litanies.

"To-day he recommended us to lay aside every occupation foreign to the Third Year. I wonder if my little diary is foreign to the Third Year? You say no, but what would Father Ginhac say? We shan't consult him, and may God forgive me!"

"*October 21.*—We did not expect a free day, and a notice announced a full holiday. Father Ginhac's liberality is to be seen everywhere. This man, so hard on his own body, is like a mother in his anxiety about everyone else's health. He is the first to propose exemptions. What happens? That which always happens when the Superior is at the same time gentle and rigorous; exemptions are only accepted when he orders them.

"He suggested the following plan for introducing spiritual conversation: 'Employ the time of the visit which follows the repasts in asking Our Lord for grace to spend the recreation religiously. Foresee what you can say.' He wishes us to do our best to interest the lay-brothers when with them at recreation, just as if Our Lord sent them to us for that."

*“ October 22.—*The Minister told me that the Instructor goes to bed at ten, and rises at three. When we reach the chapel at half-past four, he has been there on his knees, without support, for at least an hour. In proportion as I see the depths of his humility, I fear the less for him. God must enlighten and sustain a man who is so humble. He earnestly recommended us to honour and love the lay-brothers, and to be zealous for their spiritual advancement. ‘ More respected and better looked after, they will be a great help to the Society.’ ”

*“ October 23.—*The Father’s charity, above all for the sick, is wonderful. This true son of St. Ignatius could not be other than kind to them. Here it would be difficult to regret the care one would get in one’s home: he is truly father, mother, brother, and sister to those who are ill. One of the Tertiaries who sleeps on the third story has a bad knee. Having charge of putting out the lamps, I was making my rounds last night, as usual, at ten minutes past nine, when I heard someone stealing down from the third story; it was Father Ginhac, who had been visiting the patient. What would he do if the thing were serious, I wonder? But everything is serious for a mother.”

*“ October 25.—*A German Father said last evening: ‘ It strikes me that giving an account of one’s conscience to Father Ginhac is a useless proceeding; I believe that he knows us better than we know ourselves.’ ”

*“ October 26.—*There is nothing merely human in the government or direction of Father Paul. He does not try us, but he never ceases to repeat: ‘ Try yourselves.’ He grants easily and generously all that can be given, but he constantly repeats: ‘ Abnegation, self-denial.’ In his room, if you speak freely, he does so too; if you are less open, he remains reserved, but always kind. He says what is to be done, but he says it in so persuasive a way that one would imagine that the words came from Our Lord Himself. Having said what is necessary, he stops, but he hopes in this way to gain more. He has more confidence in the law of love than in human reasoning or in violence.

"The weather is not cold, but yesterday everything needed for a fire was put in our rooms, and we have only to light them. If anyone felt cold, he is now provided for, and if any were afraid of the severe weather to come, he need fear no longer. So indulgent in these matters, he is quite different when there is question of good order and discipline. He is not in a hurry to find fault; when the proper time comes, he corrects gently, but nothing is allowed to pass. What order there is in the house! Paternally governed, directed, and instructed, the lay-brothers fulfil their duties admirably."

"*October 28.*—Another holiday! However, we half expected this one, as the Long Retreat begins on the evening of Sunday, November 2. It will close on December 8, so we shall have a month of thirty-three days. Father Ginhac is liberal for God: who has a better right than he, who is liberal towards us and so miserly towards himself? What days these will be for him! One of the Tertians said that in any case the Father will scarcely have less sleep, as he believes he only sleeps for two hours out of the twenty-four. Let us hope that his prayers will win for us something of his own generosity. As for news from outside, the retreat won't make us lose much of that. If a Poor Clare convent were not being built within sight of our house, I would not know that such a thing as building went on in the world."

"*November 1.*—All the Tertians are delighted with him; he is all to all, and they come from giving an account of their conscience, perfectly charmed; all are equally conquered by his simplicity, his humility, and his gentle kindness. A saint himself, he knows perfectly all the miseries, as well as all the virtues, of human nature; in himself he only sees imperfections, in everybody else good qualities. With him one feels that one is loved and esteemed; everybody suits him, so is it any wonder that he suits everybody?"

"*December 13.*—Had it pleased God, I would have continued my diary during the retreat. Father Ginhac gains in being better known. One should have heard the Tertians

on free days ! The coldest of them forgot their habitual calm, and said with enthusiasm : ' He is a *real* saint ! '

" It is generally believed that he can read consciences, so apt are his replies, and so suitable to each one's dispositions ; at any rate, he receives light, which supplies for this gratuitous gift. How could it be otherwise ? His union with God and his prayer are uninterrupted.

" What faith he has in prayer ! When there is question of our duties, he often says to us : ' Ask for grace, and then act according to your demand ; God always hears prayers offered in the order of His Divine Will. '

" One of the holiest Fathers of the Third Year said : ' I had never yet seen a saint such as I had pictured one to myself, but now I have seen and I still see a real one. ' There was not a single Tertian who did not think like this, or who did not express himself thus more than once."

IV. ELOQUENCE OF HEART

A man of prayer, of charity, of abnegation—in one word a real saint—was what Father Ginhac appeared to the Tertians of Paray. Father Friedl, Provincial of the Province of Venice, who was recalled from Paray to be Master of Novices, bore testimony to this in 1895 : " My Superiors only allowed me to remain at Paray from October 9 until the end of December, but it was long enough for me never to forget the memory of the holy and well-beloved Father Ginhac, towards whom I feel an undying gratitude. I have been thirty-three years in the Society, and I can affirm that I never got a heavier cross, or had more pain to bear, than when I was suddenly ordered to leave that holy man. Our Lord helped me to bear it as I should, but I can never dwell on it without emotion."

He then recalls the virtues of the great Servant of God, and continues : " What struck me more than anything else was the wonderful efficacy of his words, either in his conferences or in private. One felt that God's own virtue animated His Servant ; the thoughts were simple, but they

penetrated the very heart. After sixteen years I fancy I can still hear them as they left his blessed lips. What a particular talent he had for drawing us to the love of prayer ! My ears still ring with these inspired words: ' Fathers, pray, pray ! ' It was God Who spoke, God Who used him as His instrument."

Another Tertian, afterwards Assistant of Italy, was also recalled on account of his health at the end of the Long Retreat. Questioned later on, Father Freddi said: " Father Ginhac was truly a man of God; very severe towards himself, but full of charity for others. As regards his exhortations, what distinguished them was not so much eloquence, or erudition, or elevation of thought, as a peculiar unction. Simple as they were, his words stirred the heart."

In the diary already quoted are given some of his sayings: "*October* 10.—No conference, instead the Father explained the order of the day. He is a man of faith. God alone commands. ' At four o'clock let us rise and go quickly to the chapel to receive the orders of our Divine King.' He said the words ' Divine King ' with such respect, such zeal, such delight, his whole countenance showed his satisfaction in pronouncing them ! For him as for old courtiers, there was magic in the words: ' THE KING.' Sometimes he paused in his explanations, then suddenly he would raise himself up and his face would become animated, whilst his voice rang out with words like these: ' Fathers, let us get command over ourselves, we who are to lead the world ! ' "

" *October* 13.—During the conference he explained some of the Third Year rules. He hesitated and went slowly, like a scholar who does not know his lessons. Suddenly the lightning flashed ! In a wonderful way he developed these thoughts: ' During the Third Year we shape our future, we shape our eternity. . . . A Tertian who is not open can do nothing; he will fall back again. Be open, lay bare your souls. . . . Some fear for the future, they fear not being able to acquit themselves of the offices of the Society . . . and who is capable of anything, if God be not with him ? ' "

" *Feast of St. Teresa.*—Father Ginhac said to us: ' Holiness

consists not in doing wonderful things, but in doing that which we ought to do as it should be done.' Father Gin hac is therefore a saint. He does all that he should do with exact punctuality and ease. He is becoming a perfect model of Our Lord, and to-day, whilst he was explaining the Rule, I thought I saw Our Lord Himself, such as we imagine Him preaching to the crowd. What beauty in his look, in his whole face lighted up by soft rays! When he lifted his hand one would say that his whole body was raised also and, like the hand, suspended in the air.

"*Diligenter haec animadvertant oportet.* The Society sacrifices one year for each of its children just when she could make most use of them for different works, and respond to so many demands. Therefore, in the eyes of the Society, what must not be the importance of the Third Year!"

"*In hac ultima probatione sedulo exerceri.* With what love and zeal he dwelt on each of these words: *ultima . . . probatione . . . sedulo . . . exerceri!* 'Ah, Fathers, try yourselves. It would be vain for every Superior of the Society to test you if you did not test yourselves. And you must make haste, because after the Third Year the Society has no probation—*ultima!*'

"I like the way in which he carries, or even touches, the book of the Institute; his love and even veneration for the holy book is easily seen; he could not do more for a ciborium."

"October 17.—With the eyes of my soul I can still see the blessed face of the Father as he spoke to us of the denial of ourselves, 'the abnegation of everything else being pre-supposed.' How he pronounced these words: '*plena . . . absoluta. . .*' After having tasted all the bitterness of self-denial, he must now feel some of its sweetness. It would be impossible to express the happiness with which he speaks of it. His whole face becomes transfigured, and his body seems to no longer belong to earth. Someone said to-day: 'It is a pleasure to listen to Father Gin hac; one is sure that he practises all that he preaches.'"

This same thought is expressed in a letter lately written by a Jesuit from Paris: "Yes, I can say that I have met one saint at least in my life, a living saint, whose sanctity made the holiness of everyone else seem nothing; a man with only the appearance of humanity, who, in every respect, fulfilled all that I have ever read about the greatest saints placed by the Church on our altars. Under such a guide the annihilation of self, the supernatural spirit, everything that at first seems so hard, became easy. Words falling from the lips of a saint possess marvellous power, but more persuasive still was the example he gave." These words have often been repeated since the death of the Servant of God.

Letters have come from all parts of the world, and form as it were a crown offered by his disciples to their venerated master. A few extracts must suffice.

Father Louis Descamps: "Father Ginhac looked to God alone, and by his example and words drew us towards the same Divine Ideal. I have studied him long and carefully, I have even—unknown to him—played the rôle of tempter, without, however, being able to discover anything which could lead me to suspect that this wonderful man acted otherwise than by the inspirations of grace."

Father L. Léveillé of the Province of Paris wrote: "I once heard the holy man scourge himself cruelly during the Community dinner, about thirty-five minutes. From time to time he rested his weary arms. On the eve of my departure, the Brother in charge of his room showed me his two disciplines, one of iron and the other of cord, both red with his blood."

An English Father relates that once, in order to console him in a moment of desolation, Father Ginhac reminded him of a kind of contract he had made with Our Lady when he was about twelve years old, "though," said the Father, "I had never mentioned that to him. In thinking of the Servant of God, I represent him to myself as a vigorous tree full of sap, rising straight to heaven, an image of austere mortification, on which there blossom forth the riches of the love of God and the most kindly charity towards his neighbour."

Father Leopold Gaudiosi, Superior of St. Andrew on the Quirinal: "I recommend myself to him as to a saint. In order to awaken my devotion it is sufficient for me to let my thoughts dwell on him."

Father Augustin Muller, the devoted servant of the lepers in the East Indies: "I could not sufficiently praise his charity towards the sick."

Father Dominic Lazzarini: "He had the Roman spirit and love for the Holy See almost to scrupulosity. I have no doubt but that God will one day glorify His Servant."

Father Louis Patris: "Father Ginhac was the most God-like man I have ever known. Amongst other things, I can never forget the charity with which he gave hospitality to six exiled Franciscans."

Father Stephen Hayes, Superior of the Juniorate at Roehampton: "I have seen many holy religious, but I had never formed an idea of a Jesuit such as Father Ginhac."

Father Clement Barraud, a Missionary in British Guiana: "He had a sort of partiality for the English Fathers, but such was his charity, that perhaps the Fathers of other nations felt the same in their regard."

Father Louis Zerbinati: "When in spirit I wish to see a saint, I represent to myself Father Ginhac."

V. THE APOSTLE

"The Servant of God was preceded at Paray by a great reputation for holiness," writes Father L. Descamps, "which he confirmed, not only in the eyes of his fifty-four Tertiaries, but before the whole population. . . . One had only to see him in presence of the Blessed Sacrament, and above all at the altar, to feel oneself transported by faith and love. The faithful sought to hear his Mass, and I often have heard them say: 'There is a saint at the altar.'"

Priests were not less impressed. Canon Chaumet tells us what he owed to the Father Instructor. "The venerated Father Ginhac," he says, "directed the house of Paray-le-Monial, whilst I had charge of the parish of Gueugnon.

His reputation for holiness reached us, so I was most anxious to see the holy man and to know him. Our Lord in His goodness helped me. That year we had three retreats, two for the parochial clergy and one for the professors of the Seminaries. I was obliged to follow the latter, which Father Ginhac gave, much to my delight. Not only was I to see the holy man, but for a whole week I would hear him manifest his inmost secret soul.

"I made up my mind to listen to him carefully, and not to lose one word of his instructions. His preaching struck me forcibly, on account of the tone of conviction which animated it. It was simple but solid, and at times we heard words of fire and striking reflections, which a saint only could conceive. An instruction on the Particular Examen is still fresh in my memory; the holy man showed that this exercise, so useful for the correction of faults, is not less so for the formation of character. I was delighted also with an instruction on humility during the meditation on the Incarnation of the Son of God. The preacher seemed transfigured and inspired.

"I watched him well in the chapel. He knelt always on the ground, and once kneeling became like a statue, and that for the space of an hour or more. I remarked that one knee was painfully placed, but he never seemed to notice it.

"The Bishop gave us a conference every day for about an hour. Father Ginhac came with the professors. I took care to sit beside him. When the *Veni Sancte Spiritus* was said, he seated himself in a modest attitude, and then never stirred. This immobility wearied me, but it proved that the holy religious had completely conquered his body, and could demand what he wished from it.

"Without being handsome, he had a pleasing face. His eyes were not ordinary eyes; one would have said that his look pierced the very depths of the soul; he often raised his eyes to heaven and seemed to see things not visible to us.

"At my first visit to him I spoke of the monthly Com-

munion for children, established in my parish. 'Oh! what a beautiful custom!' he said. 'Perhaps in time you could bring your whole parish to the holy table every month!' I objected that the children's confessions were quite enough for my curate and myself. He then offered to send one of his Tertians every month to Gueugnon, but I again objected on account of the poverty of the place; in return for the services rendered we could give no honorarium. Father Ginhac replied that God would Himself give that, and he even wished the Father to walk the twenty-two kilometres from Paray to Gueugnon, but I arranged to have him driven. From that time, thanks to this help, we had three or four hundred communions every month.

"To go to Paray monthly was a treat for me. I could study the saint at my leisure, and speak with him. How much good advice I have received from him! I asked him one day how I could get rid of importunate visitors, who take up so much time, not knowing when to go. He replied: 'As soon as such visitors make their appearance, go at once to Our Lord and ask for two graces: one for them, that they may be brief, and the other for grace to say the right thing to them at once.'

"Father Ginhac wrote me a number of letters, which breathe a real perfume of holiness."

At Paray, as at Mourvilles, the renown of the Servant of God brought him many visitors anxious to consult him. Mlle. J. Fayet says that she came from Mende to make a retreat under his direction, and to open her soul to him. For a long time, although longing to consecrate herself to God, she had been kept back by her father, who was very old. After his death, another bond still retained her. She had succeeded in keeping with her one of her brothers, who was unmarried, and whom she desired to bring back to God. "I feared," she wrote, "that if I left him alone he would not be reconciled with God. It was forty years since he had been to confession. I told Father Ginhac of this trouble. He weighed the matter, prayed much, and his answer was that of a saint inspired by Heaven: 'Go, my child, and do not

be afraid; follow your desire and visit the Ladies of the Retreat; perhaps they may not receive you on account of your age, but whether you be admitted or not, I tell you, in God's name, not to fear; I assure you that your brother will be converted.' Soon after, during the Lent preached by Father L. Cros, I had the consolation of witnessing my brother's marvellous conversion. From thence his life was that of a perfect Christian, and his death was truly edifying."

It was at Paray that Father Ginhac became acquainted with the religious of Our Lady of the Cenacle. Their work is that of retreats, and by this fact alone had every right to the help of the Father Instructor. The diary of the Paray Community tells us how unwearied were his ministrations. The other houses of that Congregation very soon had recourse to a Director, whose wisdom revealed itself, especially in delicate or difficult circumstances. In the declaration proposed in 1880 to the religious congregations, not affected by the decree of expulsion of March 29, he saw only a trap where others saw salvation.

By his correspondence, fruitful like his direction, he continued until his death the good done by the retreats. It has been remarked that "In the same degree that one confided in him, one received light and courage. Through respect for the liberty of souls, and also through humility, he never liked to go too far, but one felt that by his prayers he made up for the reserve imposed on him by discretion." The whole Congregation owes him a debt of gratitude, and it has great confidence still in his prayers.

As usual, Father Paul's heart went out to the little ones and the humble; we see this from some lines written by the directress of the Orphanage of Paray. After having told how he encouraged the starting of the work and sustained it during the always trying period of foundation, she says: "In spite of our small number and his many occupations, he came every First Friday of the month to give us a spiritual conference; he so inflamed our souls that we felt disposed to do everything, no matter how hard, for the glory of God.

Thanks to him, there was a marked increase in virtue. The little orphans even felt this salutary influence. When he arrived, they left their work-room and threw themselves at his feet to get his blessing; they kissed his soutane, and listened to the words of encouragement he spoke, and then they left him, rejoicing that they had been blessed by a saint."

In the Convent of the Visitation the memory of Father Ginhac is still faithfully preserved. His devotion towards that fervent community was unbounded; he encouraged its members to remain inviolably faithful to the graces of the Divine King. As we may imagine, the Sanctuary of the Visitation was a place beloved by this faithful apostle of the Divine Heart. Near the relics of Blessed Margaret Mary, before the altar which witnessed the Apparitions of the Saviour, he must often have renewed the offering made during his first retreat at Paray, when he wrote: "O Jesus, it is Thy Heart which has prepared this act, Thy Heart has dictated it, Thy Heart will guard it! . . . It seems to me that nothing of self now remains; one thing only rules my whole being: the Most Holy Will of the Lord."

VI. LIFE OF FAITH

Father Ginhac's stay at Paray was marked by grave events, which find an echo in the diary where he wrote down the résumé of his short instructions. On February 9, 1878, Pius IX. died: "*Christo confixus sum cruci*. Truly his life was a crucified one; for more than thirty-one years he governed the Church of Our Lord, under the most difficult circumstances; he governed it by prayer, by charity, and by sacrifice."

On February 29, Leo XIII. was elected. "To God we must render our thanks: to the Pontiff, the homage of our respect and our faith as Catholics, as religious, as apostles. He is the elect of God, the lieutenant of Our Lord, the father of our souls, the pilot of the Church, the head of the Society. We must be perfectly devoted to his sacred person, and this

devotion must be manifested by prayer, by work, by fighting, by the sacrifice of all things if necessary; devotedness *usque ad effusionem sanguinis*."

In June, 1879, a lay-brother, falsely accused, was suddenly thrown into prison. We may imagine the consternation caused by such an unlooked-for event. The Father Instructor, always master of himself, and penetrated with the great truths of faith, announced it to the Tertian Fathers: "To those who love God, all things work together unto good. This event is a very sad one, but we must not look upon it as a disgrace; it does not prove that Our Lord casts us from His Heart. On the contrary, let us look on this as a precious lesson and learn how to profit by it.

"Our Lord desires: Firstly, to strengthen us in humility, now that the whole world is occupied with us, some to condemn and others to defend; now more than all, when the war declared against the Church seems to concentrate itself on us. Secondly, to show us that human means, which ought not to be despised, are yet of themselves powerless to save us. Thirdly, to render us more vigilant, and to attach us closer to the observance of our holy rules. Fourthly, to warn us to be prudent everywhere in our conduct, so as to give no occasion for calumny, and to stimulate us ever to make progress. In such sad times as these, would it not be well for us to cultivate yet greater devotion to the Sacred Heart? Let us not lose our peace of mind, but in order to counteract the bad example given, let us lead more edifying lives. Let us do all in our power to repair any offence which Our Lord may have received, and we may rest assured that all will be for the best in the Lord."

In fact, everything turned out well; the odious calumny was discovered. At the close of that year, he again said: "A year of trial for Paray has just passed; but also, we should believe, a year of blessings. We had many sick; one departure for heaven, one Father deprived of reason, an infamous accusation, certain necessary buildings prevented, and several other afflictions fell upon us. In everything we should see the hand of God, which detaches us from health,

from life, from reputation, from all things, even the most holy, so that we being free may give ourselves up entirely to Divine grace, by which Our Lord wishes to sanctify us, and make us His worthy apostles. Therefore let us say to Him: *Paratum cor meum : Domine, quid me vis facere ?*"

A trial of another kind was a cause of merriment rather than anxiety to the community. Being denounced by a certain hotel-keeper of Paray, the Tertian Instructor was summoned to court on the charge of "having maintained, and still maintaining, a hotel without license." This storm was raised on account of the exercitants, priests, or seculars, who stayed in the house. For his defence, Father Ginhac contented himself with saying: "Gentlemen, when hotel-keepers board and lodge, for eight days, any guest who may wish to come, without saying a word about money beforehand; when they ask him for nothing at his departure, but gladly take whatever he may choose to give, then you may accuse us as you have done, because such are our conditions with regard to our guests."

Father Paul's lawyer also had his turn. Ending his plea, he exclaimed: "Gentlemen, look at my client; look well at him, has he the appearance of an inn-keeper?" Every eye had been fixed on the holy Rector from the moment the lawyer had begun to speak, but this final remark provoked a general and hearty laugh. The case was won.

In the month of May, 1880, Father Ginhac met a great cross—his old friend, Father Devron, the promoter of the pilgrimage to Paray, and the Apostle of the "Communion of Reparation," died suddenly. At Paray the two friends had worked together for the glory of the Sacred Heart. Named Vice-Postulator of the cause of Venerable Father de la Colombière, Father Devron obtained permission to go to Rome. He had scarcely arrived when he was seized by an illness, the gravity of which he at once perceived. "Man proposes and God disposes," he wrote to Father Ginhac on February 17. "I arrived here on Saturday morning, and on Sunday evening I fell ill. It is hemorrhage, and it has not left me yet. Our Fathers are kindness itself. The

doctor who comes every day has ordered me to remain in bed." At the end of the letter he makes this significant remark: "It was on the anniversary of Father de la Colombière's death that I received this cross."

On March 8 he expired, after having repeated the holy Name of Jesus a thousand times.

Among the letters of sympathy received by the Superior, doubtless none gave more comfort or consolation than the following:

"AUTUN,
"March 10, 1880.

"REVEREND AND DEAR FATHER,

"I am anxious to tell you how much I felt the sad news of Father Devron's death. He had expressed such joy at the prospect of this visit to Rome. God granted him the favour of laying at the feet of Peter's successor the last tribute of his faith and zeal.

"I offered Holy Mass this morning for the repose of his soul.

"Let us thank God for the unhopèd-for success of the voting in the Senate. Certainly the battle was a hard one, but the result is consoling.

"I remain, Reverend Father, affectionately and devotedly

"Yours in Our Lord,

✠ "ADOLPHUS-LOUIS (*Bishop of Autun*)."

The battle referred to by the eminent prelate was one just fought by the Catholics in order to defend that most precious of liberties, the liberty of teaching. In his Bill, brought before the Chamber in 1879, Jules Ferry put aside the members of the unauthorized Congregations, declaring them unfit to take part in the work of education—public or voluntary. Brought before the Chamber, the famous Article 7 was thrown out by the Senate to the great joy of Catholics. It was a ray of hope in a storm-tossed sky; but hatred soon had its revenge.

On March 29, 1880, two decrees appeared: the first had special reference to the Society of Jesus; the other concerned

every religious Order. It obliged them to fill up, before three months, the formalities required for authorization, in default of which, at the expiration of this period, the communities were to be dissolved. As for the Society, it was excluded from this privilege, "as no civilized government of to-day would grant the benefit of official recognition to the Society called of Jesus." Consequently, three months were given the Jesuits to leave their houses, with, however, the exception of the colleges, which were allowed to finish the school year.

These decrees caused intense feeling in France. Calm in the face of persecution, Father Gin hac inspired his Tertians with courage: "As religious," he said, "let us feel great indifference of will to everything that can happen to the Society, by Divine permission, an indifference of a superior order to that which concerns ourselves, and, consequently, a higher, more perfect, and more meritorious indifference. However, we must not confound this with carelessness or apathy, and we are not forbidden to take proper means of defence.

"In quality of apostles, let us accept the calumnies, the acts of violence, as a just chastisement for our own sins: have we not helped to form that ocean of iniquity? We must also accept them in reparation for the sins of others; above all, of those for whom we are in any way responsible. Thus did Our Divine Saviour and Model pay the debt of sinful man. It is the vocation of our Society, and consequently the vocation of each one of us, to be despoiled and humbled, to bear the cross after Our Lord: *Christo confixus sum cruci*. That is our glory, our only good, our joy, our happiness. Let us have an ardent love for our Mother, the Society, which loves us and procures for us such advantages, and always prove ourselves worthy of such a Mother and such a vocation."

In his letters he gives vent to the feelings of his heart; to a very dear friend, Canon Dounent of Castres, he writes: "By the mercy of God Our Lord we have only one fear, that of not being judged worthy to suffer something in our person for the Name of Jesus."

The day soon came on which this happiness was to be his.

On the morning of June 29, the Community awaited for four hours the arrival of the military. Several priests had begged the favour of being allowed to say Mass in a chapel about to be unjustly closed. One by one the friends of the house gathered, and at five o'clock there were more than fifty priests and laymen assembled in the porch.

At last, about seven o'clock, they saw the advancing bayonets. The door of the courtyard stood open; an officer entered, and advancing towards the house, rang three times without obtaining a reply. From a window on the first story a Father informed him that they would yield only to force. A messenger was sent for orders to the town hall, where the Prefect had remained. In half an hour he returned with four men armed with hatchets. A slight wooden partition separated the Fathers' garden from the inner court. The carpenters soon demolished it, and thus got to a back door, which the locksmith attacked with hammer and chisel. Behind this were sixty gentlemen, trembling, but silent. The officers entered, and asked for the Superior of the establishment. No one answered for the moment, and then they pointed to the chapel where the Fathers were assembled awaiting arrest.

Father Ginhac, interrupting his prayer, rose gravely, and calmly listened to the Prefect's decree of expulsion. No amount of entreaties availed; the soldiers, he said, must enter and expel them by force. The police pleaded the exigencies of their position; they implored, but all in vain, they must use force. Father Ginhac raised his head and energetically protested; he was then taken away by one of the gendarmes. Priests and laymen followed him with tears in their eyes to the courtyard, where they knelt and asked his blessing. In the street the crowd also knelt in tears; he alone was smilingly serene as he blessed them. To a priest who walked at his side he remarked: "What a great day, Father! what a great day!"

Only one of the community was allowed to remain in the house, all the others found shelter in the families of friends, who were only too happy to prove their devotedness.

During this trial Father Ginhac preserved his peace of

soul. On June 2, writing to a benefactor at Castres, he said: "As to the war against religious, there is nothing to be astonished at in this. It will all pass. They may take our houses, but they can never take Our Lord Jesus Christ from us, if we wish to keep Him in our hearts.

"Besides, contradictions well borne are most advantageous, because they detach us from created things, keep us in humility, increase our confidence in God, and strengthen the bonds of charity. It is our poor persecutors who really are to be pitied; they injure themselves more than they injure us. Pray for us and for our persecutors."

On the day following the expulsion, the Mother Prioress of Tours received the following lines: "I hope that Our dear Lord will keep you safely during this storm, through which we are now passing. It is when all human means fail that we should expect everything from God Our Lord. Let us keep our souls in peace. This is one of those times during which well-disposed souls can make immense progress in the ways of God. My dear Mother, let us profit by this season of grace and increase greatly our spirit of faith, of detachment, of total abandonment to Our Heavenly Father, so that we may grow in likeness to Our Lord Jesus Christ.

"You have heard all the details of what is passing here; as elsewhere, those who persecute are only acting under orders from higher quarters. As there was question of the interests of Our Divine Leader, of the Church, and of religion, we resisted as much as possible, and yielded only to force.

"Ask Our Lord that this dispersion may not injure our spirit of prayer, and that, conformably to our vocation, we may not cease to edify souls."

When the news reached Le Mazel that the Fathers were dispersed, Augustus Ginhac wrote to his uncle and invited him to come to his own home. Father Paul thanked his nephew at once, but added that, as he was not his own master, he could not profit by his charity; in any case, he said, it would not be the right thing for him to separate himself from his brethren. "Besides, God watches

over the persecuted; they have left everything for love of Him, and He will not abandon them in the hour of peril."

Father Ginhac was not unknown in the orphanage which served him as a refuge. The directress, Mlle. de Waldegg, writes: "Already we held him in veneration, but it was not until June 29, 1880, when our little orphanage was destined to receive him and three other Fathers, that we learned to really know him. We could then appreciate the grace of having a saint under our roof. From the very first day, he took up his life of prayer and regularity, from which he had never deviated an instant. Many came to see him; many desired confession; with extreme kindness he attended to everyone, and, as soon as he had finished, he returned to his room, where he was generally to be found on his knees. He passed long hours before the Blessed Sacrament; went to rest very late and rose early, taking great care not to be heard. Long before the hour for Mass he was in the chapel.

"One day I took the liberty of asking him what he said to Our Lord during those long hours: 'I try to make myself as little as possible,' he replied. Humility was so deeply rooted in his heart, that he could never understand how they bore with him in the Society, or how he, who was so unworthy and so unfit, could have been named Instructor of the Third Year! He said this so simply, and was so convinced of it, that one could only remain stupefied in the face of such humility. In him the mere human 'I' no longer existed, the man had quite disappeared to give place to Jesus Christ. He used to say: 'I see only souls in those who come to me.' This was the secret of his extraordinary influence over those who had the happiness of having him for director.

"During his stay, which was all too short, he gave us a retreat, and did immense good. Habitually deprived of consolation, he well knew how to procure it for others, but at what cost! If one spoke to him of temptations, he used to say: 'I take that on myself.' And peace once more took possession of saddened hearts.

"I believe that he often felt the weight of Divine Justice and holiness, and that then he used to pray and make repara-

tion for sinners, for I often noticed, before Mass, that his eyes were red with the tears he had shed during meditation. At first, I thought that he was inundated with spiritual consolations, and when I congratulated him on this happiness, he replied that he never had any, that in this matter God treated him as he deserved. Later I learned that the saintly priest walked a path crucifying to nature, but generous even to heroism.

"Greatly afflicted at the expulsion of the religious, he believed that he himself was in some way responsible, and considered that he did not suffer enough. He would have wished to have been put in chains like Our Lord, and for His sake to have endured martyrdom. His one desire was to go on the Foreign Mission. 'But,' he added, 'I do not deserve such favours, and then one should only wish for what God wills, even though it be a tranquil death in one's bed, if He desires it.'"

These noble sentiments we find again in a letter addressed to the General: "Everything leads me to believe that I shall be sent back to the Province of Toulouse. I shall take away with me bitter regret that, up till now, I have done no good for the Society; on the contrary, that I have done harm. My vocation was to be a lay-brother, and I would be happy in being allowed to become one to expiate my past failings. Oh, what a favour it would be if I were permitted to go on the Foreign Mission, where, perhaps, I might still be of some use, with the grace of Our Lord! But I feel so unworthy of anything that I dare not hope for any of these favours. I beg, your Paternity, not to deprive, on my account, the dispersed Fathers and Brothers of Paray of your holy blessing."

On August 16 Father Paul left Paray to give a retreat at Paris and le Mans; thence he went to Toulouse, where he remained until October 16. His departure from Paray caused great emotion, he was so loved and respected by all classes. It was said that the town had now lost its "lightning conductor," and that they should oppose his going, as he was a second Father de la Colombière. Everyone spoke of him as "the saint."

CHAPTER XI

MOURVILLES—YEARS OF SOLITUDE (1880-1890)

I. A REFUGE AFTER THE STORM

THE year 1880 was a year of desolation for religious in France. The Society saw its churches and residences closed, its colleges overthrown, its novitiates obliged to be transferred beyond the frontier, there to find liberty and peace. Amidst this storm which dispersed so many communities, the house for the Third Year at Toulouse alone found a tranquil refuge on French soil at the château of Mourvilles, offered by the Countess de Villèle. There, for ten years, Father Gin hac and his fervent community found shelter. Situated in the peaceful region of Lauraguais, the Mourvilles demesne was most suitable for a life of contemplation. Around the Castle there was an immense park, with woods and meadows; not far away was the tiny hamlet, with its church hidden behind the rising ground; all was solitude, calm, and silence.

Count Joseph de Villèle, Minister of Louis XVIII. and Charles X., had a great love for this delightful spot; he used to come there for rest after the noise and worry of his political life, and he wished to sleep his long last sleep in the handsome chapel built by him not far from the humble cemetery where the Villèles, in company with their dependents, await the day of Resurrection.

Father Gin hac reached Mourvilles on October 14, 1880, accompanied by one lay-brother and three Fathers. "He scarcely took any rest the first night," the Brother relates, "but spent it in inspecting the house. Towards ten o'clock he came into my room, with a candle in his hand, and said

to me: ' Brother, to-morrow you will make your meditation on the Our Father, according to the Second Method of prayer.' We had arrived so late that no one had been able to give me the points of meditation."

In spite of the silence—the mystery even—observed about this installation, there was still cause for uneasiness. *Le Réveil*, a sectarian journal, denounced the fact and spoke of the danger. Great was the sorrow endured by the little community, which was allowed to live on French soil, whilst their brothers were enduring all the loneliness of exile. In order to allay suspicion, several Fathers went every night, in spite of bad roads, cold and rain, to sleep at another residence belonging to the Countess de Villèle. Such was the intolerance of that dreadful year that, in spite of all this, another expulsion was feared. " It will be almost a miracle," wrote Father Raoul de Scorraille to the Father Instructor, " if you obtain a peaceful year. But why should there not be miracles nowadays? If this happens, you will be suspected of one!"

There were many alarms. On the evening that the Long Retreat was to begin, the Curé of Caraman drove to Mourvilles to tell them that, by order of the Prefect, they were to be expelled from the château on the morrow. Without showing any disturbance, Father Paul put back for a quarter of an hour the preparation of the meditation, and when his visitor had gone, he gave the points for the opening of the retreat, without making any allusion to what he had just been told.

The Father Minister, who had heard the news, was very uneasy. " God is our Master," said Father Gin hac; " do not let yourself be troubled, but go to rest as if you had heard nothing." Did the Father Instructor himself seek repose or did he pass the night in prayer? One cannot say, but next day those who were to expel them did not appear.

On November 11 he wrote to a religious of Our Lady of the Cenacle: " We continue our Long Retreat here, peacefully, amidst the woods. We began on the 2nd, and have

been threatened with an official visit. May God and our good angels watch over us !”

The year went peacefully by, and others followed, equally calm and happy. If at times the Tertians feared they would lose their delightful solitude, it was only the delicate feelings of Father Ginhac that caused any alarm. Could they remain as they were ? Was not their presence an obstacle to the proper working of the property ? Were they not the source of difficulties of one kind or another ? Father Paul asked himself these questions. However, the generosity of the Countess de Villèle and her good sons never failed. “ God has honoured me by allowing me to shelter the Society of Jesus under my roof. It is to Mourvilles that I owe all those graces of protection and help which I have not deserved, but which you obtain for me. I should be very sorry indeed if any steps were taken to give us back Mourvilles, because we value it only because you live in it. . . . Do not mention gratitude, I beg of you ; as the years go by, mine increases towards God and you.”

In the struggle the noble family won the day, and, thanks to them and to God, Father Ginhac was able to carry on his apostolate for ten years.

The persecution against religious pained Catholics to the very heart, and many of them ruined their career rather than take part in it. General de Sonis was one of these brave souls. His letters, of which only two have been preserved, will be read with interest :

“ CHÂTEAUXROUX,
“ *November 16.*

“ How I thank you for having thought of me in the midst of your sufferings ! I also bless Our Lord that I was able to make a little sacrifice, because I have no private fortune, absolutely nothing except my salary, but with God one does not measure things.

“ Up to a certain point I could have remained at my post, for General de Galliffet, who commands my brigade and knows my sentiments, was thoughtful enough to give his orders directly to my troops without sending them

through me. But I could not be the leader of unfortunate soldiers, who, in default of civilians, were employed by order of the Ministry in picking the locks of the Redemptorist Fathers at Châteauroux and knocking down their doors with hatchets.

"When will it end? I fear that we are yet far from the last of these abominable sacrileges. The cross is officially overthrown in many places, and so many crimes cannot go unpunished.

"I felt for you in your trouble at Paray-le-Monial—trouble which associated you so closely with the adorable Heart of Our Lord. I shall join in prayer for all your intentions during the Long Retreat of your Fathers of the Third Year, but I beg the alms of prayer from these Fathers for my family and for its head. For the present I am remaining at Châteauroux, and just now I am about to leave my official residence, to make room for my successor.

"I hope that this persecution will do good to many souls. On France, and in spite of France, God has merciful designs. It is certain that we are living the life of pagans with the external cloak of Christians. Suffering will bring us back again to the sources of faith, and will lead us to meditate on the adorable mystery of the Cross. It is there that our children will find salvation, and that the Franks, who love Christ, will become once more worthy of their ancestors of the ages of faith."

"May 1, 1884.

"I am still in Paris, engaged on a mixed commission of public works, living in a remote and quiet corner of the city, in the midst of my dear family.

"It is almost the same life as that which you are leading, and I bless Our Lord for having brought me away from the world and led me into solitude—that solitude which speaks to the heart of man.

"Yes, these are sad times, and I see no sign of improvement. God has taken from us our Prince, who seemed so providentially designated and prepared *instaurare omnia in Christo*. He wishes to prove to men that He has need of no one.

"To-day everything is gone; He alone remains with His Church and His Vicar. It is Christ alone that we should serve. This is the thought with which I seek to fill the hearts and the souls of my children.

"Yesterday I saw Father Laurençot, who has just come from Rome, and whom I knew very well in Algiers. He spoke for a long time of the Pope and the sensation created by his Encyclical. How he struck home!

"Thanks be to God for allowing you to continue your work in peace and security, under the hospitable roof of the Count de Villèle. His is a name very dear to my heart. I know several of the dear deceased's nephews—amongst others, Gaston de Villèle, a lieutenant of the Pontifical Zouaves."

II. LIFE AT MOURVILLES

One would have said that Father Gin hac sought to render his isolation still more complete and his solitude deeper still, so happy was he in living exclusively with God and his community. When not in his room, one would have sought him in vain in the walks of the park; he was humbly on his knees in a corner of the little chapel. One year, during the hottest part of the summer, it became known that he used to go out every evening at six o'clock to breathe the fresh air, but it was also well known that the doctor had ordered this.

One Lady-day in August he did not appear in the refectory at his usual breakfast-hour, to the great astonishment of the Brothers, who later on saw him come in from the woods. When they spoke to him at midday about this early walk, he answered: "This is Our Lady's Day, and one should take a little walk." Probably, adds the witness, he had yielded to the necessity of resting after the last eight days, which had exhausted him.

But if he did not enjoy the fresh air of the park, he recommended the young Fathers, if he saw that they were tired, to go to the woods and gain new strength in the service of the Divine King.

"I serve his Mass every morning at 5.15," relates a

lay-brother; "it lasts about three-quarters of an hour. When Mass is over on Communion days, I go to the end of the chapel, and I have several times seen him fix his eyes in an extraordinary manner on the statue of Our Lady of Lourdes, placed before him.

"Sometimes he says the Small Hours and the beads, walking about his room—the Hours at 6.30 in the morning, and the beads during the evening. He then walks quickly, and I think he does so to drive away sleep, with which I saw him overwhelmed, if he stopped or even knelt down. One day I saw him drop asleep while I was talking to him, but he quickly shook it off and rubbed his hands, saying to me, with a smile: 'Well, Brother, what subject of examen would you think useful for you?' The good Father had gone asleep because he had ceased to speak for a moment, whilst thinking of an examen for me.

"I have often seen him doze during the evening litanies, but even then he does not lean on his *prie-Dieu*, but holds himself erect; only the head is bent a little, as if weighed down, and then is quickly raised. One sees in this movement, which is not at all brusque, a vigorous effort to conquer sleep, so that one never sees him vanquished; I could not say that he really slept. Besides, this does not happen every day, nor does it last long.

"I think that the Father goes to bed at ten o'clock and rises at three. Having charge of his linen, I always find it red with blood; I have often had to remove stains of blood from the floor, and several times I discovered the remains of disciplines all impregnated with blood.

"During winter he was given furred shoes. He put them up on a very high press, and when later on someone said to him: 'Do you not feel cold, Father?' he answered seriously: 'I have been given fur-lined shoes.'

"When he had to go to Toulouse, the Father Minister saw that he, like everyone who had to go on a journey, had meat for breakfast. He would cut a little piece about the size of a bean from the worst end, and then, when he got to Toulouse, if anyone asked him to take some-

thing, he hastened to reply: 'I had a meat breakfast this morning.'

"Before taking any milk in the morning, he would ask if there were enough for the whole community, or if a little more would be required for the sick that day.

"A Father from the Province of Lyons had need of some things which were very hard to procure at Mourvilles, but he was allowed to want for nothing. One day the Minister had to travel twenty-two kilometres in order to get some lemons, and thus please both doctor and patient, but above all, to please Father Gin hac. Someone having said to him that this was excessive, he answered: 'That should be done for anyone, but with how much more reason for a Father from another Province, like our patient!'

"He exacts great cleanliness from all, but particularly in the chapel; he forbids the Tertians to say Mass without having their shoes well blackened, and he is stricter still about their wearing slippers, no matter how clean they may be. As for himself, in his room as in the chapel, he is neatness itself; however, he does not like new things. Someone bought him a valise, but he did not like it because it shone. I tried to darken it with vinegar, but did not succeed very well, so he made me put a label on it with the words 'Tertianship,' not wishing that it should seem to be for his personal use. In the same way, he put into the common press an umbrella which had been bought for him.

"A new hat was got without consulting him. The Brother secretly took the measure whilst he was at a conference. It was proposed to put it in his room and take away the old one, but he happened to be there when they arrived to do the deed. The good Father resisted so strongly, asserting his authority as Superior, that the old hat had to remain. Nevertheless, the new hat also remained, though when he went to Toulouse or elsewhere, if the Minister wished him to wear the new hat, he had to be on the watch, otherwise away would go the Rector wearing his well-beloved old hat.

"For the least service rendered him he is most grateful, and one easily sees that he deems himself unworthy of it.

In reality, it is almost impossible to do anything for him, unless by stealth and in secret. He had to be forbidden to sweep his room, and I remember how he resisted me when I first tried to do this for him at Mourvilles. He covers me with confusion when he comes to ask if he could have a little hot water, without inconvenience to the Brother in the kitchen, and I am not less confounded when he thanks me warmly as I go away.”*

Each Tertian Father in turn has to give a spiritual exhortation. Father Ginhac assisted at these in a most edifying spirit of faith. For him, the preacher was no longer a disciple, but a master, to whom he listened attentively.

In his room the Tertian Fathers always found him, either on his knees, reading his breviary, or seated at his table writing or studying the Institute; sometimes towards eleven o'clock he would stand near his window and glance over the *Univers*, holding it in the most uncomfortable way possible, but if anyone came in, he immediately folded the paper and was wholly at his visitor's service. Even at very inconvenient hours, such as when the postman waited for the letters, he welcomed a visitor with a kind smile which seemed to say: “I was expecting you.”

On this point the Brother Porter found him incorrigible; he could not understand this habit of never sending anyone away. “More than that,” he used to say, “he actually invites them to be seated, just as if there were no postman waiting! I know, of course, that on coming to the house the man begins by a good breakfast; Father Ginhac knows this also, and perhaps he considers that he is in no hurry to finish. But if he were less civil the delays would be more rare. I also remarked that when the postman brought a

* Frequent foot-baths were necessary on account of wounds on his feet. It was always thought that he put sharp stones in his shoes, so as to have something to suffer. At one time he had a bad wound in his right leg. He put a piece of linen on it, but tore it away before the wound was healed, and thus caused it to fester. The Brother Infirmarian had great difficulty in getting him to bathe it a little on a journey during the holidays.

registered letter, the Rector, who has to sign it, first greets him very politely, inquires for his health and his family, then when he has signed he gives a few words of good advice: 'Let us be good Christians, let us do everything for the love of God; let us offer Him each of our steps,' or words like these."

The postman's voice was the only strange one which broke the silence of the Third Year. From time to time, however, the Provincial either came himself or sent visitors. This was a great day for all; but no one seemed to feel it more than Father Ginhac. With what a smile he welcomed them and did the honours of the house and park! If they were to prolong their stay, he always managed to get them one of the best rooms.

"When I went to Mourvilles to visit the Tertian Fathers from Lyons," writes Father Clairet, "Father Ginhac, without speaking of it to anyone, or rather hiding himself from everyone, went to a dark little corner to sleep. On the next day, I wished to see him and asked for his room. 'You are in it,' was the answer. 'And where is the Father Instructor?' 'We do not know.' At last I discovered his den, a tiny room full of books, where I saw neither place for a bed nor a table. I found him standing up and writing on some piece of furniture or other, which he used as a table. I began to express my pain and confusion, but he laughed it off and spoke of something else."

As the community at Mourvilles was almost exclusively composed of Fathers of the Third Year, the Instructor was habitually alone with the Spiritual Father, with whom he took the midday recreation. From time to time the Father Instructor joined the Tertians, who welcomed him joyfully. However, in spite of the efforts of a few, the conversation rarely turned on worldly news: to any insidious questions, he replied by a smile and a few words, soon followed by more edifying subjects.

"Never," writes a Father, "did a word against charity leave his lips. On the contrary, we felt that he was quite happy when he could praise anyone freely. One day that

I went with him to pay a visit, Father Ramière's name was mentioned. Immediately Father Ginhac's face lit up with an expression of joy, which surprised me; he was delighted to speak of Father Ramière's good qualities: 'He was a true son of the Society; it is said that he had no Purgatory to undergo. I can well believe it, because he so loved the Sacred Heart !' "

During the vacation of 1881, Superiors wished him to consult the dentist. The gaps in his teeth were many; it was difficult to understand him when he spoke, and he suffered much. The dentist decided to extract all. After the second or third extraction, the dentist wished to stop for the present. "We shall take out the rest to-morrow," he said. "As you wish," replied Father Ginhac, "but why not to-day?" "I have made you suffer." "Our Lord suffered far more," he answered.

Next day they were all removed, except two incisors. It was the same spectacle of patient suffering. Not a word, not the least groan. "I never met anyone with such courage," remarked the dentist, and he was not surprised when I asked him in a whisper to keep for me, as relics, all that he had extracted.

"As to getting accustomed to the plate," wrote Father Paul, "that is not too easy; I admit that it costs less to have teeth pulled out, but with God's grace we shall at length get used to it!" The plate had been put in on top of still open wounds, and besides, it deformed the patient's face, but he bore the pain in silence.

III. POWER OF HOLINESS

It is in vain that holiness seeks to hide itself from the eyes of men; God does not allow that to succeed. A heavenly perfume betrays it and attracts souls.

To this retired valley, difficult of access, there came from time to time, religious, ecclesiastics, men of the world, anxious to see Father Ginhac and find light and consolation. More than one visitor, after having spoken with the man of

God, said: "Father Ginhac's words enlighten and reassure me like the words of an angel. The decisions of other directors and their approbation left me in doubt, now I have none."

A Dominican begged the favour of an eight days' retreat at Mourvilles in order to enjoy the conversation of the Father Instructor, whom he venerated exceedingly. The love and esteem he already felt for the Exercises so increased that, desiring to let them sink into his very soul and use them in the formation of the young religious under his care, he wished to make a retreat of thirty days. But the important functions with which he was charged did not allow him to realize, before the death of the Servant of God, a project which had already received the approbation of his superiors.

Amongst the pilgrims to Mourvilles, was the venerable founder of the Third Order (Regular) of St. Francis, Father Francis Mary Clausade, who spoke of his visits to Mourvilles in the following words:

"God," he said, "has granted me the happiness, or rather the grace because it is a great grace, of knowing Father Ginhac. I have met many men during my life, but no one who was the *homo Dei* of St. Paul in the same degree as he was. Yes, he was a man of God. When one consulted him, his inspired look seemed to seek the answer in God, which soon came clear and decided. You do not know what I was, nor how necessary his help was for me. Carried away by the whirl of business, by trials and persecutions, I needed a support, someone on whom I could lean. God sent me Father Ginhac, and from thenceforth he became my court of appeal; to him I went in every difficulty.

"At Castres, at Paray, and at Mourvilles I made my annual retreat under his direction. Oh, how I wished to make the Exercises of St. Ignatius for thirty days! My post as Superior not allowing me to be long absent, he told me to remain in our Priory of Ambialet, and that he would help me there. As a matter of fact, frequent letters brought me advice from the holy man.

"What a man he was! In his appearance, his words, or

his looks, everything was supernatural. Why your house at Castres is a reliquary, people should make pilgrimages to it !”

The affection and esteem he bore Father Ginhac brought Cardinal Desprez to Mourvilles in 1880. Some days later he wrote: “ I left Mourvilles greatly touched by the welcome I had received, and quite decided on coming to spend with you the feast of your holy Founder !” This project could not be realized, and the Cardinal expressed his regret at the disappointment.

“ When I went to Mourvilles,” writes Father Joseph de Villèle, “ my elder brother, Gaston, paid us a visit. He spoke to me of the saintly Father Paul in terms which proved how much impressed he was by the holy man’s welcome. Amongst other things, he admired how much he, a simple religious, knew how to unite perfect good breeding with all the delicacy of a mother.”

At the New Year, Father Paul used to visit the servants of the Countess in order to give them the New Year’s gifts they were accustomed to receive. He would first speak to them of something edifying and then quietly slip a coin into their hand.

In the *Études Religieuses*, a writer alludes to “ that amiable, kindly, human side of the holiness of the Servant of God. Those ecclesiastics, religious, or people of the world, who visited him in his cell, entered it with some of that respect and recollection with which one enters a chapel. At such times, Father Ginhac united with the religious gravity he always maintained an exquisite politeness; visitors went away greatly edified by his supernatural spirit, but still more touched by his kindness and dignity, I might almost say that heavenly urbanity, found only amongst the saints.”

Letter-writing was one of his most powerful means of apostolate. From the depths of his retreat he was able, being now free from exterior duties, to exercise it more efficaciously, and many were the charitable works in which he then took an active part.

By this means he directed the generous foundress of the Bethania House for Foreign Missionaries at Marseilles,* and helped many religious communities, both educational and contemplative, to maintain a high spirit of perfection.

IV. RELIGIOUS FRIENDSHIPS

We have already observed that a close friendship united Father Paul to three religious, whose names are not without some notoriety in the literary world—Fathers Marcel Bouix, Augustus Carayon, and Elesban de Guilhermy; a holy friendship, the bond of which was an ardent love for the Society. They believed that to labour seriously at its history was an eminently useful work, believing that if better known, this history would glorify the Society of Jesus in the eyes of men, and would cause a noble emulation to spring up in the hearts of its sons. To this work their lives had been consecrated.

Father Paul was their faithful collaborator, and traces of his valuable help are found in some letters of Father Bouix, which have fortunately been preserved:—the translation of the Exercises and of the letters of St. Ignatius, the translation of the works of St. Teresa, of the life of Father Balthasar Alvarez, and other works which he helped on in every possible way.

Thus, on December 29, Father Bouix tells him of a copy of the Bibliography of the Society of Jesus, which Father Carayon offers “not to the Rector but to Father Gin hac himself.” “You are,” he adds, “one of the very few who encourage our works on the Society; men will never know what these have cost us, but God knows it!”

In January, 1867, Father Carayon opens his heart to him: “My ‘unpublished documents’ are not progressing; we must pay for the printing, even in advance; I do not really

* At Father Gin hac's death the house of Bethania had harboured 4,364 missionaries, 104 of whom were prelates belonging to 32 of the Congregations or religious communities of France, Italy, England, Germany, Holland, and Belgium. Not only had all expenses been covered, but these valiant apostles had been provided with those little gifts which charity alone could inspire. Mademoiselle Louise Grandval died shortly after her director, and with her disappeared the work she had founded.

see how I can surmount all the difficulties. Then there is the collection of materials destined to form a 'History of the Society in France'; but one would have to go to different places to get information, and Procurators will not hear of such expense. May all this be at least a sign that St. Ignatius approves of our project; please ask him to help us!"

Finding himself too old for so much work, Father Bouix asked for help. At Father Paul's request, Father Corail, a celebrated preacher, was appointed to aid him in the translation of the letters of St. Ignatius. A better choice could not have been made. Father Bouix thanks him for this and asks for a new favour. "I know," he writes to his friend, "that your idea is to raise up a complete monument at once; I also desire it, but the architect of this monument has the right to demand that the stones be placed in his hands. I have not the least desire to go to Rome, but Father de Guilhermy could very well undertake that journey for me; try and manage this with your usual zeal and wisdom."

At this time Father de Guilhermy's health already inspired uneasiness. Would he be able to finish the work he had begun? The novices at Toulouse have not forgotten the solicitude of their Father Master, and how he told them of his anxiety, and asked them for communions and novenas in order to avert the danger.

In his eyes Father de Guilhermy's work was most important. In the year 1862 he had written: "What an excellent thought Our Lord has given you, of placing before the eyes of the present Society the sublime examples of those who preceded us, so as to cause our Father St. Ignatius to live once more in us as he did in them! You have rendered eminent service to the Church and the Society; we shall all be under obligation to you. As for myself, I thank you with all my heart, and beg Our Divine Master to bless you with His most precious blessing."

From thenceforth he was lavish in his encouragements. On October 28, 1869, after having told Father Carayon of his nomination to Castres, and asked for prayers and advice, he adds: "On my way I saw Father de Guilhermy, who

promised me to continue the publication of the *Menology*." Father Paul wrote to him a short time afterwards: "I bless God Our Lord for having given me the opportunity of seeing you once more, my Reverend and dear Father. By His grace I held you in the highest esteem and affection; now my affection for you will be closer still. May Our Divine King grant you the grace to continue your truly apostolic work, in the midst of such trying circumstances."

In November, 1870, the uneasiness about the war did not deter him from feeling joyful at the news that Father Bouix, who had taken shelter in the Seminary of the Montauban, thought of realizing his purpose of translating the *Life of Father Alvarez*. Hearing that his friend was broken-hearted by the death of his brother, Dr. Bouix, and still more perhaps by the difficulties in the way of Father de Guilhermy's work, he immediately tried to reanimate his courage; he procured him help in the translation, and offered him shelter in the new house of Castres.

A few of Father Paul's letters have been preserved; from them we see that although anxious about the publications of these learned writers, he took even more interest in their spiritual welfare. In 1874 he wrote to Father Carayon, who was seriously ill at Poitiers:

"Still in exile, still suffering, still prevented from ascending the holy altar! Patience, my dear Father! Our Lord allows this and wishes that you should thus increase your merits and adorn your crown. *Fiat! Amen!* Often look at your crucifix, the sight of your crucified Saviour will give you strength to suffer. Often look at the tabernacle, where dwells the Divine Physician, waiting to heal our ills. Look up to heaven, where we shall one day be reigning in glory. I desire for you the gifts of the Holy Spirit in their plenitude, and according to the wishes of your apostolic heart. Ask them also for me and for all our young Fathers."

A few days later, on May 15, this valiant historian received the reward pointed out to him by Father Gin hac.

The year 1884 was to be the last for Father de Guilhermy.

The Instructor at Mourvilles consoles him: "It was only last evening that a note from Toulouse told me of your condition. It pained me greatly. For a long time, Father, you profess to desire only what Our Father in heaven desires. Thus, when Divine Providence visits you in this way, you have no difficulty in recognizing and welcoming the Cross, even in saying *Deo Gratias* ! This welcome is a grace, and obtains precious gifts for souls. Suffering is yet another form of apostolate of which many of the holy religious, whom you make live again in your Menology, leave us such admirable examples.

"The *Sume*, placed by our holy Father Ignatius on the lips and in the hearts of his children, prepares us for every trial, and shows us, at the same time, that the way to reap profit from everything is to love. I am most anxious to know how you are. Be good enough, my dear Father, to send me a line by the Brother Infirmarian. If it is he, who has already written to tell me of your illness, I am most grateful to him.

"In perpetual union with you in the Holy Sacrifice, my dearest Father, and united in the Will of God, whatever it may be, yours in our Lord."

Father de Guilhermy's health improved for a while, and he was able to continue his publications. The Father Instructor thanked him for sending the sheets as soon as printed: "What good this Menology will do, if God Our Lord allows you to finish it ! May St. Ignatius complete your cure, my dear Father !"

Soon again he wrote: "How can I thank you for all you have done for me and for the Society ! May St. Ignatius bless you and give you ever more and more of his own spirit ! May our Divine King be your crown and your reward !"

Father de Guilhermy died at Paris on August 6, 1884. Father Bouix survived him several years. Doubtless he thought his friend's letters too few and far between, because in 1887 Father Paul wrote to him:

"It is true that our epistolary relations are not as frequent as they used to be, but the *Affectus cordis* in God has

not cooled on that account; it should even increase as we advance towards eternity. As you so well say, Father, it is from the point of view of eternity that we should study things in order to judge of them aright; and then we see that everything here below is dross, unless it lead to God. To love Our Lord and to cause Him to be beloved ought to be the one desire of our hearts, the only occupation of our lives, in order that the Divine Saviour may be more loved, blessed, and eternally glorified by us and by the souls whom we shall have helped to give themselves entirely to Him. How well you are doing this by your work and by your writings! . . .”

The hour of repose came for the indefatigable worker on December 28, 1889; but his books did not cease to glorify God.

The bond which united these apostolic hearts was love for the Church and for the Society of Jesus. Paul Gin hac loved the Society; all that concerned the honour and prosperity of that Mother was dear to him. He took an interest in the works of the different Provinces, in the duties of the least of his brethren, and recoiled from no sacrifice in order to aid them.

In his journeys he carefully collected the customs and traditions of other Provinces; he visited their houses, and noted everything that was edifying, which he related on his return.

But he loved the Church still more. One little incident will show us his humble submission towards her. Leo XIII. at that time recommended the works of the Angelic Doctor. Although the Instructor was not then engaged in teaching theology, he asked for the “Summa” of St. Thomas, and one could often see him bent over the small print, his forehead almost touching the pages, which he seemed to read with difficulty.

When he explained the Rules of Orthodoxy, drawn up by St. Ignatius in the Book of the Exercises, one felt that his heart was the heart of the son and soldier of Holy Church.

The Church and the Society! In his heart or on his lips he never separated these two, and his love for them may be reckoned amongst the great motive powers of his life, and the principal means of his holiness.

CHAPTER XII

MOURVILLES—THE EXERCISES OF ST. IGNATIUS

I. AN APOSTLE'S HOLIDAY

AFTER the Feast of the Assumption of Our Lady, the castle of Mourvilles lost its guests, and was not re-peopled till the Feast of St. Francis Borgia in the month of October. Between these dates the Father Instructor devoted himself to the work of retreats, a work assuredly most useful and pleasing to God.

Religious communities of men and women are all engaged in a holy work, whether they be vowed to contemplation and the warding off of God's justice by their prayers, or whether they help the unfortunate, or preserve the treasure of faith in the hearts of children, or else bear away to distant climes the light of salvation. To have strength for this work, they must possess in a high degree the spirit of sacrifice and the love of Jesus; and this spirit, which is daily nourished by prayer and the Sacraments, has to be renewed every year. Retreats have no other end than this, and Father Gin hac's special gift seems to have been to aid those souls who had left all things for God, in their work of sanctification. Could there be a better way of employing his free time than casting into generous hearts the good seed, which, on the morrow, would produce fruit a hundredfold?

In the month of September, 1884, he set out for Spain, in order to give the Exercises to the scholastics of the Province of Toulouse, who had taken refuge in the monastery of Uclès.

At the frontier he had to submit to quarantine, as cholera was threatened, and the passengers were detained for eight

days. Father Paul was sent to the lazaretto at Fontarabie. The surrounding country is very beautiful, but neither the old ramparts of the fortress, nor the great ocean waves, nor the snowclad heights of the Pyrenees, rising above the smiling heights of Bidassoa, attracted the eyes of the Servant of God. He profited by this forced seclusion in order to give himself to prayer.

"Through the Providence of God," he wrote on September 10, "I am alone in a little room, with my companion, and, thanks to precautions taken beforehand, I am able to offer up befittingly the Holy Sacrifice. When one enjoys that precious advantage, one can do without many others. On Monday next, the 15th, we intend to start for Madrid. Our intention is to go, early in the morning, to offer Holy Mass at Our Lady of Gaudelupe's shrine, which we can see from here. In the evening, with God's help, we expect to reach Loyola."

We may easily imagine his joy at Loyola, at Alva, and at Madrid, when he was allowed to celebrate Mass near the relics of St. Ignatius, St. Teresa, and St. Francis Borgia. Great also was the consolation he experienced in being able, for some days, to share a life of exile endured for the name of Jesus. Could envy have penetrated his heart, he would have been filled with a holy jealousy of his younger brethren. At the sight of the magnificent monastery which sheltered them, he blessed Providence with his whole heart, and when he was shown the great cloisters, the vast church, the terraces, and the mountains of Toledo in the distance, he repeated in a burst of lively gratitude: "*Quam bonus Deus ! Mirabilis Deus !*"

At Uclès, as at Vals in 1878, the renown of his sanctity which had preceded him had stirred all hearts. Far from being deceived, as but too often happens, this expectation was fully realized. "The sight alone of that man lost in God," said one of the scholastics, "was worth a retreat to me."

On his return new consolations awaited him. At Saragossa he celebrated Mass at the altar of Our Lady of the Pillar. At Manresa he made his retreat near the Santa

Cueva, where St. Ignatius received the Spiritual Exercises from heaven. At Montserrat he venerated the chapel where St. Ignatius hung up his knightly sword, and he offered the Holy Sacrifice at the altar of the Miraculous Virgin. "Everywhere," he writes, "consolation and edification in Our Lord."*

The young Jesuit religious also at Aix, at Laval, at Jersey, at Mold, at Marseilles, at Toulouse, etc., heard the Servant of God at different times.

In 1879, on his way to give the Exercises to the scholastics at Laval, he stopped at Tours. Mother Teresa of St. Joseph writes: "I remarked in him an increase of holiness. When I spoke to him of the retreats he was giving, he said to me: 'Nothing astonishes me more than to hear that they do any good, because it costs me much to begin them, and very often this painful feeling lasts almost the entire retreat. I feel myself capable only of hindering the effects of grace in the soul, and that I am wearisome and a nuisance to those who are listening to me.'"

Very different is the impression made on the exercitants. All remarked the same supernatural influence; everyone spoke of the holiness of the director, and of the changes wrought in souls. One cannot help wondering how words so simple could produce such powerful and lasting results.

* On a scrap of paper, in tiny characters and with many abbreviations, he noted down as follows the fruit of his retreat:

"*Manresa, October, 1884.*—Attende præcipue: (1) Exercitia spiritualia; (2) S. Obed. cum Regul.; (3) Munus implendum; (4) Charitatis officia; (5) Mortificationem in omnibus. Exam. Particul. circa Exercit. spirit. per mensem; deinde circa modum tradendi exercit. spirit.; postea circa mortificationem per partes.

"Interim, ad perfecte agendum in re qualibet, facta prius confessione de omnimoda mea impotentia, petere a Matre mea ut velit me adjuvare ad procurandum in præsentî Maj. D. Gloriam, vel recte operari juxta sanctissimam Dei voluntatem vel probe imitari ejus Filium ac Dominum;—aut (quod in idem recidit) me totum tradere Matri meæ, ut fingat me ac componat juxta benedictum suum Filium, vel ut perficiat in me Christum.

"Igitur, ad quamlibet actionem recte peragendum secundum Deum, tria hæc: (1) Præparatio seria; (2) Totus cum Jesu et Maria; (3) Examen subsequens.

"De me anxius nimium, cum ad crudelissimam Passionem, quam Christus Dominus hodie patitur, animum intendere oporteat—Cæterum, 'solutio omnium difficultatum Christus.'"

God seemed to solve the mystery by allowing rays from the hidden fire which produced such ardour to be visibly seen. The fact is attested by a witness whose age and personal character give to his words every needed guarantee. At first Father John Husson spoke of his secret only to a chosen few, but now he records the fact in the following letter:

"ST. PETER'S SCHOOL, THIEU, NEAR MONS,
" *July 31, 1902.*

"DEAR REVEREND FATHER,

"The venerated Father Ginhac came to give the annual retreat in our College at Boulogne a little before 1880 and I had the happiness of attending it.

"His points were short, the text exact, clear, well accented, interspersed here and there with a few simple words, which, however, were always to the point and prepared the soul for meditation, so that one found abundant food for thought; they showed forth the richness of the mine.

"I saw—how many times I do not know, but at least two or three times every day—a bright aureola surrounding the head of the venerated Father—little short flames about the length of one's hand, which vibrated rapidly with a soft brilliancy. This was whilst he gave the points, standing against the altar.

"The same thing occurred in the refectory during the prayer before and after meals; from my place I could easily see him well.

"If I looked beforehand and with too much curiosity I could see nothing; I simply tried not to think about it, but prayed in union with him.

"I knew a child who always looked at his mother when praying, and to her reprimand he replied: 'That is how I pray best.' This is my practical conclusion: pray with the saints and you will pray with Our Lord!'"*

* Two other facts of a like nature may be mentioned: In 1877, a certain person, tormented by interior trials, spoke to Father Ginhac as he was passing through Toulouse. Whilst she opened her soul to him, she saw him all shining with light. Astonished at this prodigy, she spoke of it to her director, who replied: "I am not at all surprised."

Four months before his death Father Ginhac had occasion to visit

II. RETREATS IN RELIGIOUS COMMUNITIES

It was not an easy matter for him to respond to all the demands made for retreats by religious communities, though during the holidays he performed prodigies of diligence and activity. When once he had given a retreat to a community, they wished to hear him again, and he willingly continued, in the same souls, the work of God already begun, persuaded that his action would gain in solidity what it lost in extent. He gave more than thirty retreats of eight days, and many triduums, to the religious of Marie-Réparatrice alone, in France, Spain, Belgium, Italy, and England. Very often the religious of the Sacred Heart, whom he held in high esteem, made their annual retreat under his direction. Carmel, the Visitation, the convents of St. Bernard, of St. Clare, of Notre-Dame, the religious of St. Maur, of Notre-Dame du Cénacle, the Daughters of Mary of Agen, the Helpers of the Holy Souls, the nuns of St. Peter Fourier, and other Congregations, also experienced the indefatigable devotedness of the Servant of God.

Of all this work he has left a precious record in notes which he jotted down before each exercise. These notes are short, for the most part, but they allow us to follow him, step by step, through that long mission amongst so many fervent communities. Thanks to these notes, we are able to know his method and his influence.

a community at Versailles, to whom he had formerly given a retreat. The Sisters were told that, if they wished, they might go to him for direction. At that time one of the Sisters was suffering a dreadful temptation to despair. Although she did not know Father Gin hac, she resolved to open her soul to him. She went to the confessional, and made known her desolation. The Father remained silent; she then looked and saw him surrounded by light. Turning towards her, and still in the midst of that light which enveloped him, he said, with a tone of conviction: "That will not happen again." The religious at once recovered her peace of mind, and since then she has had the secret conviction that, according to Father Paul's promise, such a temptation will never attack her again. Finally, she feels herself more drawn to God by that one little scene than by all she has since read or heard about Father Gin hac.

He adhered scrupulously to the Exercises. This fidelity, however, did not exclude a certain variety, which one can see in the long series of retreats given to the Marie-Réparatrice communities. In 1864 self-love is attacked vigorously, and the *agere contra* constantly rings out; whilst the next year all the exhortations are marked by a particular note of suavity and unction.

In 1868 the community at Rome, a prey to the continual trials to which God sometimes submits foundations, drew from the Exercises given by Father Ginhac a confidence and courage which God has not ceased to bless. Henceforth the Exercises were habitually presented under different aspects: love of prayer, ardent love of Our Lord, life of sacrifice, imitation of the Heart of Jesus, spirit of reparation, prerogatives of the Society of Marie-Réparatrice, hatred of mediocrity, the battle of the Particular Examen—such were the points of view brought out at different epochs.

In the retreats given to the religious of the Sacred Heart we see the same variety, the same art of adapting the spirit of St. Ignatius to the spiritual conditions of the audience: the Christian formation of children, and zeal to reproduce the virtues of the Heart of Jesus, were for them the theme of his instructions.

But what distinguished Father Ginhac's retreats was not novelty of views, nor originality of method, nor richness, nor elevation of thought, it was the constant, lively, profound and lasting impression he made on souls. Everything about him—walk, gestures, look, speech—was simple, noble, full of grace, and impregnated with the supernatural. Every one experienced the attractive power of his holiness. Prejudiced minds, those who would wish for a more agreeable exterior, a more animated diction, a more sentimental or mystic spirituality, felt this like everyone else. The sight of the man of God made a deep impression; his words penetrated the very soul, and gave light and courage. In the confessional his wise, firm, and consoling direction completed the work of grace.

The Mother Prioress of a Carmelite convent in Paris writes:

"Father Ginhac gave us two retreats. The first time we asked for him because we had heard him spoken of as an eminent director, as a saint. To my shame I acknowledge it, but just at first his simple words did not appear to justify all that we had heard. However, I went to Confession every evening, so as to get the grace of Absolution often during the retreat. He was as simple at Confession as in preaching; but the third time I went to him he put such questions, and I felt so strong a grace in my soul that I opened my mind completely to him. His calm but prompt and decided answers have always remained in my mind, and their memory is sufficient to dissipate all fear and hesitation.

"The whole community reaped the greatest profit from his words. At that time certain Sisters were noted for an exterior fault. We had not reached the middle of the retreat when there was a marked improvement, and at the end it had disappeared. The Father had made absolutely no allusion to this particular failing—it was the influence of grace; and this was all the more extraordinary as the Sisters who were most often guilty of the defect used to appeal to liberty of spirit in order to justify their conduct, and it was they who least sought the Father's direction.

"Certain souls, to whom God had given much and who had met with eminent directors, stated that in Father Ginhac they had found everything; no one better than he understood the ways of God, trials, and consolations; no one could give surer or more clear advice.

"It was only ten years later that we could get him for the second time. Upon his arrival the two out-Sisters, who did not know him, said to the Sister Portress: 'Oh, Sister, there is a priest at the door who wants our Mother; he looks like a saint, and his name is Father Ginhac.'

"In this second retreat, the instructions he gave were shorter than during the first, but they were fuller. As to his direction, I could not say enough of it. I was amazed at several things; he spoke as if he were the witness of what happened, and his advice was most practical. As he could not possibly have known one particular thing, I asked

myself, after the first shock of surprise, if our Sisters had not mentioned it to him, and I begged those, who I thought might have said it, to tell me if they had done so, but they assured me that they had not.

"Those religious most given to prayer and mortification found the greatest help in his guidance. But with him one had to be practical. He used to say: 'That prayer is to be suspected which does not produce virtue and self-mastery.'

"For myself, I can say that I have never received more broad-minded decisions, nor decisions which left the soul freer, more open, and fuller of confidence; but he said little and in the simplest language, without any long theories on spiritual things, or without telling the soul what its state of prayer was.

"What each one felt, whether she opened her soul to Father Ginhac or not, was that virtue came out from him in such a way that the mere sight of him had its effect on the soul; it produced detachment from the things of earth and raised it to God; his influence was felt outside the monastery as well as in its interior.

"The Sisters who had most recourse to him became afterwards more mortified, more silent, more humble, more charitable. I often remarked quite a contrary effect with regard to confessors who spoke much on spirituality. Little by little the Sisters who consulted them began to pose as theologians; it would seem as if they alone had light, and that they could judge of everything. A false liberty of spirit led them to allow themselves many things which mortification and fidelity to rule would forbid.

"During the retreat a Sister of real merit, but still young, complained seriously to me that he did not speak on mystical subjects. One day I was emboldened to tell Father Ginhac of this, and to ask him the reason of his silence. He replied quickly: 'I am doing it on purpose.' Afterwards he added: 'My rôle should be limited to dispose souls for the action of God, but of myself I ought not to speak to them of this way of extraordinary favours, which the Holy Spirit alone reveals when He wills.'

" I feel I ought to speak again of the efficacy of his words and how one remembers them. Their fruit is very apparent. I have seen it with the old Sisters as well as amongst the postulants. The news of his death produced in almost every soul a renewal of grace, greater still, perhaps, than that of a retreat. The memory of Father Ginhac never left some of our Sisters; he raised them to God and led them on to perfection."

The Society of the Helpers of the Holy Souls was of the number of those fervent communities who showed themselves eager for Father Ginhac's direction. An interesting little memoir tells us how they appreciated it, as may be seen from the following extracts:

" In London, where we first saw him, the Servant of God conducted our retreat and that of the Marie-Réparatrice nuns at the same time. Three or four times every day he was obliged to go from one community to the other, so as to divide his time between the two houses. Nevertheless each one could say that he was all hers: no fuss, no haste, always affable as if nothing hurried him. He found time to make his examen in the chapel with the community, always on his knees without any support. He recited his breviary half aloud, in the room which he occupied, with so much unction that those in the neighbouring rooms, who heard him, were filled with devotion.

" One could guess by a certain stiffness in his movements that his body was covered with instruments of penance, which he never seemed to be without.

" It was his first visit to London, yet it was not without great trouble that he could be induced to see the principal monuments of the city; in fact, in order to make him do so we were obliged to recall the sacred memories connected with them—the tomb of St. Edward at Westminster Abbey, the dungeons of the Martyrs in the Tower, etc.

" His great austerity did not make him less agreeable or approachable; he put all at their ease by the charity and simplicity with which one felt he was animated. His advice inspired one with so much the more confidence, as he gave it with all prudence, not judging without sufficient

knowledge of the case, and holding back if not entirely enlightened. When he spoke, it was in a tone of truth and sincerity, which gave value to everything he said, and his words, so true even in the expressions he used, always produced a great effect.

“During a retreat given at our Mother House, a novice who had for a long time been unfaithful to grace, was struck by the holiness of the man of God. It seemed to her that she saw a supernatural light surrounding him, which showed her the wretchedness of her own soul. At the same time an interior voice said to her: ‘Why will you not live like him? It is a question of will; grace awaits you.’

“Penetrated with a lively sentiment of contrition and humility, she presented herself at the sacred tribunal. The Father listened silently to the avowal of her faults; then in a serious tone, as if directly under the influence of the Holy Spirit, he said, in words which pierced like a sword: ‘My child, either you change your life or you must leave this: choose.’ Then, after a pause of some minutes: ‘Reflect for a while; then come back and give me your answer.’

“Doubtless the prayers of the holy religious helped the reflections of the novice, who felt herself quite transformed, and she soon returned to promise henceforth fidelity to her vocation. And in truth a new life then commenced for that soul; the remembrance of that meeting with the holy man has sustained her for twenty-five years in the path of continual progress.

“Everyone was struck by the indulgent kindness with which he welcomed beginners in virtue. Some of them, at the express desire of the Mother Superior, and more through obedience than attraction, went to seek his advice. They were utterly amazed at the affability and kindness of the austere religious.

“To a soul too much taken up with self, he only said: ‘Occupy yourself more with Our Lord, and your faults will cease of themselves.’

“Father Gin hac’s speech—always grave, never wearisome—was vivified by the action of the Holy Spirit; it

helped one to aspire to the highest summits of perfection without effort; one felt borne along by it. We only heard him during retreats, but if, as Father de Ponlevoy says, 'Eloquence consists in saying something to someone,' no one can contest the merit of Father Ginhac. He did not say a word which did not suit his audience, not a word which did not go straight to the point and convey his thought exactly. One saw in him the supernatural man who wished to lead souls to God. An experimental knowledge of the spiritual life, solidity of doctrine, simplicity of language, which allowed the mind to dwell rather on the things said than on the manner of expressing them, a grave tone full of conviction, a real and communicative emotion—such were the qualities of his eloquence. Thus one listened to him without fatigue, and when he had ceased to speak one desired to hear him again.*

"The good done to souls was not confined to those who had the happiness of following his retreat; carefully summed up by one of our Sisters, several of his instructions serve every year for subjects of meditation to the Tertian Sisters during their thirty days' retreat.

"During the Exercises one could not help remarking certain acts of virtue painful to nature performed by those who followed the retreat, especially by the older Sisters. This was the immediate fruit of the words of the holy religious; the entire community seemed to be under the influence of a more than usually powerful grace, and in an almost irresistible current of fervour. We loved to attribute this to the influence of the virtue of Father Ginhac. Everything about him was a sermon—his grave and modest air, his perfect self-mastery, his love for

* Such was Father Paul's modesty that the merit of his apostolic eloquence disappeared through the simplicity of his delivery. One felt only the supernatural influence of the Holy Spirit. Canon Rocca, Vicar-General of Perpignan, wrote on the subject of a retreat given by Father Ginhac to the daughters of St. Clare:

"I was absent, but on my return I found the community full of his last instruction, and, at the same time, amazed that they were so touched by the simple things he said to them. . . . This surprised me, and it seemed to me that it could only be by the direct action of the Spirit of God, Whose instrument the holy man had been."

Our Lord, whom he always called, 'the Divine King.' At the mere sight of him, one felt disposed to treasure up his words as coming from heaven. Our Reverend Mother used to constantly repeat to us; 'Profit well by it; it is all solid gold.'"

"Perhaps his sufferings contributed more than anything else to the success of the Exercises. He had terrible tooth-aches, but a gesture or movement never betrayed the effort it cost him to continue the retreat. One day, when he thought himself alone, a Sister saw him with his head between his hands as if a prey to violent pain. At that moment the bell rang for the Exercise, and immediately he resumed his ordinary calm demeanour and went at once to the chapel, quite naturally, to give the points of meditation. No one could have suspected the agony he was enduring, so penetrated was he by his subject, and he spoke with an unction that went straight to the heart.

"Apart from the few moments he gave to his meals, one was sure to find him on his knees at the foot of a large crucifix hanging in his room.

"Another thing that struck one in Father Gin hac was his delicacy and perfect disinterestedness. The expression of his gratitude was so evidently sincere that all were touched by it. One felt that in his humility he was far from appreciating at their real value the services that he could render; he always thought that too much was done for him.

"The impression made on all our communities to whom the Father had given the Exercises was as if Our Lord, Whose living image he seemed to be, had passed amongst them."

III. MORTIFICATION

A living image of Our Lord, Father Paul, as we have already seen, preached by example; mortification, patience, humility, gentleness, fervour in the Divine service—every virtue gave striking confirmation to his doctrine.

From the Carmel of Lourdes a Sister writes; "To see him or to hear him pray inspired recollection. He was always himself, always self-possessed. I was witness of a few incidents

which in another would have caused some movement of impatience, but he remained quite calm. When he came here to give the retreat, he asked to be served at table like the community. He passed the free time which remained in his room, saying his beads on his knees, turned towards the holy grotto. His night's rest, if he took any, must have been very short, because once when he was needed to give Holy Communion to a patient, he was found quite ready at two o'clock in the morning, although he had not been forewarned that he would be needed at that early hour."

The doubt here expressed was cleared up at Toulouse by the innocent stratagem of a lay-sister.

In 1881 he was giving a retreat in a religious community, and, as usual, he undertook to look after his own room; however, during his absence a Sister used to visit it. Suspecting that the Servant of God prolonged his vigils, she wished to be sure if it were so. On the bed she placed a bead, which would fall to one side or the other if he went to bed, and pinned the sheets together, but so that the smallest effort would separate them. Finally, she shook powder over a large armchair that was in the room, but so lightly that one should have been told beforehand in order to have perceived it.

At the close of the retreat nothing had been stirred—neither the bead, nor the pin, and the powder remained intact. If he took any rest it was on the floor; possibly he spent the night in a little tribune near his room, which looked into the chapel choir.

At Rome, during the Lent of 1882, the same thing was done in the convent of St. Francis. The Servant of God had been called to Rome in order to revise the Constitutions of the Society of Marie-Réparatrice before they were finally submitted to the Sacred Congregation. For the sake of greater convenience, and with special permission from the General, he received hospitality from the Irish Franciscan Fathers. The Brother charged with his room said one day: "That Father is a saint. For the past two weeks he must have slept on the ground, because his bed was not touched."

During his first visit to Rome, Father Paul had visited the basilicas and venerated the relics of the martyrs; this time he felt bound to forego this consolation, and he went out only to receive the blessing of his Superiors. "I was sent," he said, "to perform a pressing work; I am bound to consecrate every minute to it."

On the day he left he even refused to visit St. Peter's; but the Provincial sent a carriage, and he went in company with the chaplain of Marie-Réparatrice. When they arrived at the basilica, he walked straight to the Confession of St. Peter, and prayed there for about twenty minutes with the greatest recollection. When his charitable guide offered to show him some of the wonders of the magnificent church: "I am in a hurry," he said, "as I have to leave this evening." The chaplain, on his return, made no secret of his admiration for such wonderful virtue.

Another incident, of lesser importance, reveals his spirit of mortification in all things. The table at which his meals were served was very low, which obliged him to take a most uncomfortable position. He concealed the inconvenience so effectually that it was only towards the end that it was noticed. Apologies were made, but he only said with a smile: "Why, Sister, I was very comfortable indeed."

Later on, at Marseilles, when he was giving a retreat to the nuns of the Cenacle, the Sister forgot to leave a glass on the table. When she perceived this mistake, she at once apologized. "Do not trouble," said Father Ginhac; "you gave me a bunch of grapes, which greatly refreshed me." He had taken his meal without drinking anything, although it had been a burning day.

In a certain convent he was once served with meat which had already turned bad. Warned by the odour, the chaplain abstained from taking any, whilst Father Ginhac ate slowly, and without manifesting the least repugnance, the portion which was given him. He seemed so self-possessed that the chaplain began to think that he had judged rashly. In order to be quite sure, he went to the kitchen and spoke to the Sister. "When the dish came back," she said, "we

saw, but too late, that the interior of the meat was eaten by worms; we have buried it."

The Servant of God was faithful to his principle: "One should take one's food through a sentiment of duty, without paying any attention to the taste of what is served."

At the same time, through condescension for the feelings of others, he knew how to accept pleasant things agreeably, and he who offered them was thanked by a sweet smile. How often have his brethren witnessed this!

"During the Lent which preceded his death," says the Mother Prioress of the Carmel of Toulouse, "Father Gin hac gave us our retreat. As he had a bad cough, I had made up a strengthening mixture for him. He thanked me for it, took some, but said he would not drink it any more. We took no notice of this, and, after the exhortation, the mixture was again presented. His refusal was so decided that all hope seemed lost, when the Sister suddenly said: 'But, Father, our Mother wishes it!' Immediately his face changed, and he said brightly: 'Oh, then, we must accept it since Reverend Mother ordered it!' And this time he finished the drink.

"Being accustomed myself to obey the Servant of God, I had to laugh at this manifestation of my power; but on that very day I lost all my rights, because in Confession I was forbidden to send him anything after the instructions."

His unalterable patience was often put to the test. On Holy Saturday he was accustomed to hear the confessions of a large community in Toulouse. Once when called to the confessional, he was kept waiting for half an hour; naturally the Sisters were anxious to excuse this delay, but he replied in a calm tone: "I was saying my beads."

One winter's evening, in dreadful weather, he knocked at the door of a convent to which he had been called; after twenty minutes the Portress at last came and found him motionless, without any umbrella. She begged his pardon, but he had only smiles and kind words for the delinquent.

"One could say anything to him," writes a religious of Marie-Réparatrice, "nothing disturbed him. I had often

to recall memories which must have been painful to him, but he remained as unmoved as if I had spoken on indifferent matters.

“His way of forgiving and forgetting injuries is above all praise. I have seen him perform heroic acts in this way, which I would gladly affirm under oath; it is the one thing that I admired most in him. One day I spoke to him about a person who had given him great pain. He interrupted me brusquely, and said: ‘What is that to you? That does not concern you.’ On the other hand, at all times he praised those who had offended him, to such a point that one wondered how he managed to reconcile truth with charity.

“He held us in the greatest esteem. If he saluted us, one would say that he was saluting so many queens. Were we not in his eyes the spouses of Jesus Christ?

“I never saw him sit except on the edge of the chair; when he prayed, he never leant against anything. He allowed the flies, which swarm at Toulouse, to run all over his face without making the least movement. When he spoke to us during the retreat he never rested his hands on the table. If he took up a book he held it out without any support.”

From 1880 the religious of Marie-Réparatrice of Toulouse each year asked Father Ginhac to celebrate the offices of Holy Week in their chapel, as the churches of the Society were closed. It was a great pleasure to him not to be deprived of the holy ceremonies, and for all an occasion of great edification.

“I can still see him,” writes the same religious, “looking like the *Ecce Homo*, almost incapable of rising after the Litany of the Saints, or of bending to adore the cross; he seemed girt with iron. The ceremonies as celebrated by him were a real sermon, so absorbed was he in God, accentuating in so inexpressible a manner the least words of the prophecies and the liturgical expressions. Who does not recall the touching tone in which he said: *Felix culpa! Lumen Christi!* etc.? He did not take the correct tone, but all was so grave, so full of God, that the Offices became solemn and impressive.

"One year towards the end of his life, as he appeared very fatigued, he was told by the Provincial not to perform the Holy Week ceremonies. 'Very well,' he said simply. The sacrifice was accepted, but he had only the merit of it as the decision was afterwards changed."

At the end of this interesting memoir, the Reverend Mother adds: "On meeting Father Ginhac one felt his holiness, and experienced an overpowering desire to kneel before him; he always seemed to me a second St. Peter of Alcantara or St. John of the Cross. Next to the grace of my vocation, I consider the grace of having received his direction as the greatest of my life."

IV. RETREATS TO JESUITS

Back once more in the solitude of the Tertianship, Father Paul again took up his real life's work, directing the religious of the Society of Jesus.

Father Ginhac never spoke in public without having written a résumé of the subject of which he was going to treat. By the help of these notes one can, as it were, catch the echo of his words from the novitiate of Vals in 1855, until the last retreat in 1894. Sometimes the subject is developed, oftener it is merely sketched. It was only towards the end of his life that he gathered all his teaching into one complete work. In 1887 he wrote the subjects for meditations for a thirty days' retreat; in 1894 he made a careful résumé of meditations for a retreat of eight days. The two manuscripts are based on the Exercises of St. Ignatius, and the substance of each of the meditations or contemplations is set forth in a firm, precise, and sometimes attractive style, which is full of unction. This was the theme with which he was penetrated, but, in order to develop it, he gave himself up to the inspirations of grace.

The theoretic portion of the Exercises—that is to say, the different rules or methods given by St. Ignatius—are not commented upon in these notes. During the retreat Father Ginhac was content to set them forth shortly, and to

show their wisdom and practical application. As to the principles of the spiritual life so happily resumed by St. Ignatius, he brought out their force and elevation in short explanations which touched his hearers even more than they enlightened them.

This brevity was intentional, as being more conformable to the thought of St. Ignatius. Commenting on the second Annotation, in which the Saint enjoins the Director of the Exercises "to set forth faithfully the history of the Mystery . . . to give a short summary of the points," Father Ginhac compares this recommendation with the passage in the Constitutions where the Saint says that they should be full, clear, and brief: "*Sint plenæ . . . perspicuæ . . . breves.*" "I will," he writes, "follow these rules of high wisdom, not only in proposing the subject of meditation but also in explaining the manner or method, and in every other work."

When beginning the Long Retreat he dwelt on the "Glories" of the Exercises—glory of praise . . . ; glory of persecution and attack . . . ; glory of apostolic approbations . . . ; glory of fecundity and of magnificent apostolate.

"During this conference," says one of his audience, "his face shone the whole time with a heavenly joy. "Fathers, the perpetual youth of the Society is due to the Exercises, and if, by the greatest of misfortunes, the spirit of the Society should be lost, it would be sufficient, in order to recover it, that a Jesuit should make the Long Retreat again. When you have seriously gone through the Exercises, you will tell me if they do not come from the Heart of Jesus, and if they do not lead back to that same Sacred Heart."

The Rev. William O'Brien Pardow, who was afterwards Master of Tertiaries in America, declares that "twenty years of the most active life have not been able to efface his teaching from memory or heart. I was greatly impressed by his deep knowledge of the Exercises and the happy use he made of it. He was continually digging at them, and always, it seemed, finding new treasures. No one, I fancy, ever

studied the *Fundamentum et principium* so carefully. During our Long Retreat he kept us at it for ten whole days; and he continually came back on it during the entire first week. I shall never forget his meditation on the word *ut: Homo creatus est ut . . .* 'in order that . . .'; yes, a complete meditation on that little word of the Exercises, and how full and striking it was . . .! And his meditation on the word *reliqua*, 'all other things, every creature . . .! God on one side, and created things on the other!

"This same contrast formed also the base of the following meditations. Sin was the possession of the soul by created things to the scorn of God; hell was the creature possessed for ever to the exclusion of God; death, the creature abandoning us to leave us alone with God; the Particular Judgment, the creature become the accuser of our folly; the General Judgment, all creation rising up with fury to avenge its God and ours—*Armabit creaturam et pugnabit orbis terrarum contra insensatos* (Wis. v. 18, 21).

"Soon, however, in the Kingdom of Christ, on this dark and terrible foundation, there appeared the ravishing figure of Our Lord. Father Ginhac—and this is what I remember best—insisted then on the *mecum laborare*. 'There are two of us,' he used to say. 'At study, two; in suffering, two; temptations, two; sickness, two. *Væ soli!* woe to him who is alone! But together! a generous soul will have no difficulty in walking in the path of sacrifice or that of labour, nor in climbing with her King even to the summit of Calvary. . . ."

A Tertian of Mourvilles gives a graphic description of the points for meditation:

"November 10—*Venial Sin*.—Father Ginhac said: 'One venial sin is committed in a community, . . . and they continue to act as they had acted beforehand: they eat, drink, and laugh. . . .' All this was said in a calm, heart-broken tone of sorrow. But suddenly the Father's voice vibrated, and, in accents of which I believed it incapable, he cried out, with all the vigour of unrestrained indignation: 'And what about jealousy for God's interests? . . .' (each syllable was

hammered out). ‘An angel should come down from heaven, or a soul should leave Purgatory, in order to teach us what venial sin is ! . . .’”

“*November 11—The Death of a Fervent Religious.*—‘He is tranquil and happy—firstly, on account of the past; he has prayed, he has obeyed, he has endured sufferings sent by Providence, and those voluntarily imposed; he has worked, not at the work chosen by himself, but at that imposed by his superiors.

“Secondly, on account of the present, he enjoys profound peace. ‘Have you no trouble?’ says his Superior or confessor. ‘None.’ He is free; he clings to nothing in the past.

“Thirdly, as to the future; in a few days, a few hours, that house of sin will fall in ruins.

“Until now the Father’s features, from which I had not taken my eyes, had preserved a wonderful expression of joy. He smiled sweetly; it seems to me that Our Lord had just such a smile. Suddenly joy shines forth more brightly and he speaks more quickly: ‘What happiness to be certain of never more offending God! (he accentuates the words still more clearly, with an air of triumph) and of never seeing Him offended in this valley of tears! Oh, the joy of sacrifice! To offer one’s life is so sweet and grand! The greatest of sacrifices! The joy of union with Our Lord: *Cupio dissolvi et esse cum Christo. Mihi vivere Christus est.* The joy of giving God eternal glory. . . . But judgment? Purgatory? There is no question of these. But in order to die a fervent religious, one must be a fervent religious.’

“I do not think that I have employed any expressions not used by Father Ginhac. I thought I saw him at his own death; unction overflowed, the truth shone out clearly, his sincerity and enthusiasm penetrated me.”

“*The Kingdom of Christ.*—‘Work with the Divine King, for the Divine King, as the Divine King, is the whole secret of the saints. Should we not be touched to the quick at seeing the small number of those who serve Our Lord, and who serve Him so badly? If we do not see that we

must follow Our crucified Lord, we shall understand nothing of those Constitutions which we must study this year. We shall be off the right track. St. Ignatius always speaks to men who wish to follow Our crucified Lord.' (He said this in that low tone, strongly emphasized, which he knows how to use when he wishes to speak to the soul with more strength, force, and mystery.)"

"*November 16.*—'Truly God Our Lord has made the work of our sanctification very easy—He asks only that we do for Him the work of the present moment, without any care as to the future. We worry incessantly about the future; this is a great temptation, and not a whit more reasonable than it would be to desire to live two hours at once.

"'Fathers, we are twelve thousand Jesuits. Were there five hundred, were there even three hundred who obeyed perfectly, what could we not do? The barrenness of our ministry comes from our lack of perfect obedience; if we have the obedience of execution, we have not that of the will; if we have that of the will, we have not obedience of judgment; if we have the three, we have not them always. . . .'"

"*November 18.*—'Since so many nations still sit in the shadow of death, we must believe either that they are deaf to the invitations of the Divine King, or else that Our Lord is at fault. . . . No, the Divine King is not in fault; He does not delay. . . . Amongst so many souls called to the apostolate, how many there are who do not respond to the call! And amongst those who respond, are there not some who hesitate to go to the north, or south, for love of the Divine King? Are there not some who, in going, seek their own interests when they reach the posts confided to them? Are there not some who, after a time, must be recalled, or who, if they remain, become a trouble to their superiors?'"

"*The Evening of the Same Day.*—'Ah! may God deliver us from these *half-wills* (the first and second of the Three Classes), from those men of the 'happy medium' who will and do not will, who will a certain thing, but not everything; that is the greatest scourge in religion, and one might say in

Christianity.' The tone was vehement; the words, 'the greatest scourge,' were pronounced in a truly oratorical voice and in piercing tones."

"*November 19.—Our Lord bids Adieu to His Mother.*—'The word "adieu" has become very vulgar and very profane. Let us try never to pronounce it without striving to penetrate ourselves with its original Christian sense.'"

"*November 20.*—'In order to have solid foundation for confidence, one must begin by believing that one can do nothing, that one knows nothing, that one is worth nothing. . . . But, in the presence of the future, we are afraid; having had experience of our weakness, we tremble when there is question of making a resolution, and these fears paralyze our generosity. Fathers, show me a religious who gives himself to Our Lord, without condition, without reserve, without calculation, and I promise you that all his fears will disappear.' All this was said with great vehemence, and with an emotion which was communicative.

"'The Divine King calls me to the combat: to a war of defence, a war of attack. Defence against the world, the demon, and the flesh. No quarter!—nowadays particularly, when everyone yields. Yield in nothing. If you yield, you are lost. War of attack: you will conquer the world, the demon, and the flesh in others, in proportion to the number of defeats they will have suffered in your own soul. If you have not conquered them in yourself, and you try to attack them in others, they will laugh at you.'"

"*Mystery of Nazareth.*—'If you wish to work efficaciously for the glory of God, hide yourself; remain hidden. He, who lives a life hidden in God, gains everything, influences everything. Xavier, Paul, . . . carried with them everywhere the foundation of the hidden life; there lay their strength.'"

"*August 12—The Three Degrees of Humility.*—'To refuse pleasure to self, not to shirk trouble, unpleasantness or disagreeable things. Oh, if we possessed the instinct of our own interests, like people of the world, what enormous profit we should gain each day! . . . by avoiding

these little inconveniences, which cannot harm me, I tread under foot real diamonds ! ”

“ *The Two Standards, à propos of the Battalions of Satan.*— ‘Can we look on this organization, these invasions of Lucifer, with indifference, and content ourselves with saying that these are evil days ? . . . Have we not even one drop of the blood of St. Ignatius in our veins that we can allow the Blood of Jesus Christ to perish thus ?’

“With what fire he uttered these words ! ‘If I give myself entirely to the Divine King, He will take care of me ; I may leave all to Him and let Him act : *Ego elegi vos, posui vos.* It is He Who has placed me in the Society, and will always dispose of me for the best, according to His designs. Is He not Sovereign Wisdom, Sovereign Power, Sovereign Goodness ? And I would prefer to trust myself to my own little ways, my own little plans ! Oh, how small we are and how much to be pitied . . . *modicæ fidei !* I trust myself to a neighbour, to a friend ; does not my Divine King merit the same confidence ? Oh, in what a profound peace I could pass my life ; and I get agitated and troubled ! Total abandonment to Our Divine King.’

“ ‘A wilful and deliberate concession to nature against the Will of the Divine King would be a great misfortune, a deplorable cowardice, after the grace of the Exercises.

“ ‘This misfortune is doubly to be lamented if the religious is so mediocre, as to try to justify himself in his own eyes, in favour of a false principle, adopted for the occasion ; if he brings forward as a maxim of wise moderation the mediocrity from which he has not the courage to rid himself.

“ ‘Desolation ! if this worldly principle is publicly formulated before other religious, whose flight towards higher things would perhaps be, if not stopped, at least crippled.

“ ‘But the abomination of desolation would be, if such maxims were to spread amongst religious, and if no one were to be found to rise up and protest, or to avenge the honour of Christ and of His Standard. There is no remedy for this, and when things have come to that pass all is lost.

“That which leads men astray is not the audacity of the impious; it is those thousands of Christians who know not how to protest, who know not how to separate themselves from the enemy, because one gets accustomed to everything, and then everything is deemed allowable! . . .”

V. THE MAN OF THE EXERCISES

We have seen how profound and lasting was the apostolic action of Father Ginhac. This supernatural power he drew from the Exercises; they were his light and his life. He was the “*Man of the Exercises*.”

During retreats he made the following three points the subject of his particular examen: “(1) *Receive the Exercises* from the Heart of Our Lord—that is to say, consult Him about the choice of subjects, the order, division, manner of explaining, applications. (2) *Make the Exercises*, applying to oneself each subject according to one’s actual need. (3) *Give the Exercises*, elevate and purify one’s intention, proposing only to please God and to procure His glory. To prepare well, to pray, to set forth with exactitude, clearness, and order, brevity, simplicity, fervour. To love in Our Lord.”*

Faithful to the advice of St. Ignatius, he attached more importance to prayer than to the preparation of the subjects or to the delivery. If he did not obtain the results hoped for by his zeal, he accused himself, and said sadly: “I did not pray enough!” He insisted on constant prayer while the Exercises lasted.

But confidence in prayer did not do away with personal

* This subject of examen is expressed in various forms on different slips of paper: “(1) *Intention*, A.M.D.G.—Good of souls. (2) *Forgetfulness of self*. Acceptance of humiliation, desire for it, ask for it as much as the glory of God and the edification of our neighbour allow. (3) *Prayer*—Constant application to perform well all the exercises of piety, for the success of the Exercises according to God. (4) *Exact, clear, precise Preparation*, adapted to the needs and situation of the exercitants, and that without delay at the beginning of the free time which precedes each Exercise. Then employ the last quarter of an hour, as far as possible, in prayer before the Blessed Sacrament. (5) *Charity* in thought, sentiments, word, and action.”

effort. Not content with identifying himself with those in retreat, he strove to correct everything in his attitude or delivery which might be an obstacle to its success. With this object he wrote down any observations made to him in private, and kept them with care, as the following notes prove:

"To be avoided: an air of severity by too absolute affirmations of giving *everything*, sacrificing *everything*—one could say the same things, but in another way, in another tone; appearing to rely too much on *the will* and not enough on the grace of Our Lord; seeming to desire to destroy nature, not to correct it and profit by anything good by raising it towards God. Not allowing certain characters sufficient freedom, either by obliging them to a *daily* visit, or perhaps to some other secondary details. Avoid certain exaggerations in speech which have not a good effect, and which would even cause some to be on their guard."*

"The Exercises," Father Ginhac used to say, "are not intended to be made for eight or thirty days only, but one should continually try to express them in one's life." This ideal he fully realized himself.

One of his old Tertians, Father Victor Fontanié, suggested that Father Ginhac's biography should be written from this point of view alone. He says:

"Since the re-establishment of the Society, Father Roothaan has given us back the Exercises. Father Ginhac lived them and made them incarnate. In order to chisel out in him the 'Man of the Exercises,' the Divine Artist went to dig out from the depths of Gévaudan a block of granite of coarse grain. He touched this with His Cross; then with a

* In another fly-leaf of Father Ginhac's notebook we read: "Defectus in Exercitiis tradendis: (1) In 2 annotationem: nimium dilatavi historiam. Et hoc animadvertendum in animarum directione. (2) Contra 4 annotationem: non semper et unice quæsi vires (scil. fructum proprium) in qualibet hebdomada apud exercitantes. Et hoc ad multa alia extenditur. (3) Contra 17 annotationem: ad juvandas animas, sive in exercitiis spiritualibus sive extra exercitia, non satis curavi certior fieri de variis agitationibus et cogitationibus, quas vari spiritus immittebant, et proinde convenientia exercitia præscribere. (4) Contra 6, 7, 8, et 9 annotationes feci.

pitiless chisel He laboured at it until the rough sketch of early days became the perfect reproduction of the ideal, . . . the image or the statue of the Exercises. . . . It is this statue that we wish to see. In order to reconstitute it one must group round the text of St. Ignatius, which forms as it were the skeleton, the thousand traits of Father Ginhac's life, bearing this impress of the Exercises, the virtues of which they were the active principle, the words which they inspired. . . .

"To collect the materials for this book would be an easy matter; it would suffice to write down certain conversations—for example, those held during the evening recreation in our house at Fianarantsoa. We are reading Father Paul's life during supper, and he is invariably the subject of the conversation which follows. Impressions, little facts, sayings, each one tells what had impressed him. What would it be if you could group together the reminiscences and spiritual notes of hundreds of religious whom this holy man cast into the crucible of the Exercises, and melted down into the mould of Jesus Crucified !

"One Jesuit has formed such a book for his own personal use; into the web of the Exercises he has weaved sayings, striking phrases, or maxims of Father Ginhac. In the annual retreat, meditation, examen, difficulties, he always sees the Saint before him—dry, straight, distinguished, heavenly; he hears never-to-be-forgotten words: 'Yes, it is so; courage! . . . let us go on the mission !' which, according to need, inspires him with scorn of the world or confidence in God."

If Father Paul should one day be raised to the altar, will not one see also a new and special canonization of the Exercises ? In St. Francis Xavier have been canonized in a certain sense the rules of those who go to infidel countries; in St. Alphonsus, the rules of the lay-brothers; in St. John Berchmans, those of modesty; in St. Ignatius, the whole Institute; with Father Ginhac it will be the Exercises *ut sic*—the Exercises without epithet, without missions, without great sermons or brilliant actions, without apparently any sublime prayer—in a word, the Exercises given so often by a saint, and so perfectly expressed in his life.

CHAPTER XIII

MOURVILLES—FATHER GINHAC AS DIRECTOR OF SOULS

I. SPIRITUAL DOCTRINE

FORMED in the school of St. Ignatius, penetrated with the maxims of the Exercises and the Constitutions, Father Ginhac's spirituality was strong and solid, the spirituality of the great ascetic writers of the Society. To love Jesus and Jesus Crucified; to clothe himself with Him, to despoil self, to live for Him, to die to the natural life by continual mortification, and in this struggle to be animated by the motive of pure love, these were his principles. What distinguished him most was a kind of enthusiasm and passion for all that crucifies nature and glorifies the Divine King.

This elevation of thought excited, in some of the Tertians, an admiration not unmingled with fear or surprise. The greater number of them came from the scholasticate of Uclès, where they had received a solid, but, above all, practical training. Father Augustine Bouissou, during the space of twenty-five years, had formed, to the true spirit of the Society, generation after generation of scholastics, who will never forget what they owe to this true son of St. Ignatius. In his conferences, which bore the stamp of good sense and faith, he proposed to them not so much the heights of perfection, as those paths of virtue accessible to every religious. Was he shown an elaborate plan of life, he smilingly encouraged the goodwill which prompted it, but suggested little acts of self-conquest first. In a tone of great simplicity he used to say: "If, during this year, we are able, with God's help, first not to go back and then advance a few

steps, we shall have reason to esteem ourselves happy. See amass of iron suspended in the air; if it does not fall, it is a prodigy, and it is a still greater wonder if it rise a little. Now we are this mass of iron, and by the mercy of God we shall raise ourselves towards Him.' He constantly repeated: 'You aspire to the Third Degree of Humility. Capital! but first apply yourself not to fail in charity, silence, and gentleness.'"

Accustomed to this language, some Tertians, when they arrived at the Tertianship, were disconcerted or frightened. Was not the direction of Uclès too timid? Was not that of Mourvilles too bold? Soon, however, doubt vanished. They understood that the Spiritual Father of Uclès, a man of great experience, feared the illusions of a false piety for the young scholastics; to guard against this he constantly urged them to be practical, and applied himself to consolidate the base of the edifice. At Mourvilles the Father Instructor was to crown the work. He thought that in this "School of the Heart" the Sons of St. Ignatius should be filled with love for the Divine King, so as to aspire to every sacrifice, even martyrdom. But he wished, as did the Spiritual Father of Uclès, that this generosity should be expressed by deeds. This double aspect of his spirituality will be clearly seen by the notes of his disciples.

"I said to him one day: 'Humility is not an easy thing.' He answered: 'It is very easy: you have only to get yourself down to nothingness and a little lower.'"

"He wished," says another, "the observance of rule, the love of rules. He insisted upon the monthly reading of the Summary, the Common Rules, etc. 'Read these holy rules slowly and with love,' he said; 'take time to taste them, and when hearing them read, the heart should love them cordially.'"

"These are some of the last words addressed to us by Father Ginhac at the close of the Third Year: 'Do you wish to persevere?—then do not say: "I wish to persevere." Say: "I wish to advance every day." Without that you will not persevere. Do not be of the number of those who are

content with being known as "good fellows." From your entrance into a house, act as true religious, as men of rule.'"

"One of the distinctive marks which he sought to impress on fraternal charity was the apostolate of good example. 'Do not forget,' he said, 'that the greatest service you can render to your brethren is the example of a regular life. Let us help our brethren to practise the rules. The Society could not receive a greater service from you; and she will value this proof of your love more than any other.'"

"'Renunciation of all that is not God; the gift of self without reserve to God; never to consider one's natural tastes or repugnances,'—when he said these words, he pronounced them in such a way that one imagined one heard them for the first time, and in spite of oneself there stole into the soul the desire to shake off tepidity, and to give oneself to God, cost what it might. The following are some of his counsels:

"'Give to each exercise the time necessary to acquit yourself well of it. God created that particular time for the execution of your work. To give it five minutes less than you should is to steal five minutes from God. These thefts are of no advantage.

"'Learn to mortify natural curiosity. Do not read at once a letter received; leave it for a little while on your table. This is a habit to be gained, for otherwise, later on, one is overcome by curiosity, instead of remaining master of oneself.

"'At times religious are inclined to complain of the want of something or other in the house. Because Our Lord treats His own royally, we are unconsciously inclined to be exacting towards Him.

"'Let us do each action as if the salvation of a whole nation depended on it—nothing by halves. It is not necessary always to turn the conversation directly on holy things, but at least let people ever feel that we are men of high ideals.

"'We should have a rule of life drawn up; we must regulate ourselves so as to be able to do the same for others. In the morning be faithful to the visit to the Blessed Sacra-

ment. Our Lord Jesus Christ is the Master of the house. We should take His orders every morning. Courage in the Lord!"—these are his ordinary words when one leaves him."

Mediocrity was fought to the death. A Tertian of Paray writes: "One of Father Ginhac's sentences at first made me laugh, but I have since seen that it is very true. Apropos of Confession, he said: 'Father, how insincere are certain confessions! One accuses oneself of a breach of silence, of not having swept one's room, etc. Why not, before everything else, accuse ourselves of our mediocrity? That is *the* great sin!'

"'Do not accuse yourselves of any fault unless you are fully determined to avoid it in future. One confesses; the same faults occur again; there is no amendment. Why is this? Because we do not cure the real evil. We should consider the cause of these faults, their principle, the inordinate affection from whence they spring, and subdue that.'"

"Regarding the lives of the saints he gave this advice: 'One sometimes hears: "Such a life is admirable, but it is not imitable." At least, we can and we ought to conform ourselves by desire to the actions of the saints, and in our hearts imitate them as much as possible. Men of the Society should put no bounds to the generosity of their desires. In the exterior, nothing remarkable—great modesty; but interiorly, they should have the highest and most Divine sentiments. In reading, nourish the will as much as the intelligence, and unite in heart with all the noble sentiments there expressed.'"

"Speaking one day of St. Ignatius, he said: 'Our blessed Father animated all his actions by the most sublime intentions.' In these words he described himself, because he had a wonderfully large heart. This was one of his maxims: 'Desire to suffer everything for Our Lord. Aspire to every martyrdom, long for the conversion, not of one soul, but of the whole world. If the field is restricted by obedience, it is because our strength is limited, but desire should know no limit.'

"To mortify those passions which oppose the reign of the Divine King, to combat them without ceasing by the weapon of the Particular Examen, was one of the things he most insisted on. Amongst other means recommended by him to insure victory in the struggle was to limit the time. 'By such a date, with the help of Divine grace, I will have corrected such a fault, and, if not, I will impose a penance on myself.'

"He wished the ordinary actions to be done as well as possible, with the purest intention : *In omnibus operibus tuis præcellens esto*. This sentence, which he loved to repeat, he seemed to have taken as his rule of conduct. A man of the world, after seeing him pray before the Blessed Sacrament, exclaimed: 'Ah! your Father Ginhac is a real saint. One does not see people pray like that every day!' The first time he gave us his blessing on our arrival I was greatly struck. When we got up I could see that this impression was shared by the other Tertians. What a tone! What an accent of faith! In everything he seemed to us equally *præcellens*. But, above all, it was edifying to see him at the altar, when he gave Benediction of the Most Blessed Sacrament. The way even in which he incensed showed his extraordinary reverence.

"With this same religious gravity, all impregnated with devotion, he celebrated Holy Mass. 'Let there be no precipitation in celebrating the Holy Mysteries,' he used to say to us. 'Always take half an hour. You may, perhaps, be criticized. People may say you are too slow, but let them say it. This is a right which the Society has given you, and no one can take it from you.'"

A missionary of Madura, Father George Baurens, took down at Mourvilles a series of maxims of Father Ginhac, some of which are quoted here:

"Remember that you are the object of an infinite love. We must ever bear in mind God's love for us. We must believe it firmly and constantly. It is this belief in the love of God that has made saints—*Nos credidimus caritati*."

"A great number remain in mediocrity because they wish to act alone. They are not open with Superiors."

"We must strive to look on ourselves as an *enemy* who is not to be spared."

"The world is ours! To go to the ends of the earth to save souls is not heroism for a son of the Society."

Father Eugène Portalié, who was Father Paul's disciple at Toulouse and at Mourvilles, brings out well the salient points of his direction:

"*Conquer self; death to self; all for the Divine King.* Mortification played a large part in his spirituality, because, he maintained, there is no real progress without doing violence.

"'Exterior mortification is only the first step, but he who has not dared to take that step will only weary himself in the wrong path. People may imagine that mortification is good only for the chastisement of the body. That is an illusion; it is a secret power which conquers spiritual pride.'"

"*Fidelity to grace.* He had a special gift for animating souls to confidence in the action of the Holy Spirit, and to excite attention to His Divine movements. These two points were the foundation of a Novena in preparation for the Feast of Pentecost. It was admirably conceived. Never before had we so clearly understood the rôle of the Holy Spirit in the Church and in souls."

"*Apostolic spirituality.* One might perhaps fear that a religious so interior and so far removed from the affairs of the world would narrow the limits of his zeal through fear of dissipation. On the contrary, Father Ginhac in this respect, both in theory and in practice, was thoroughly Ignatian. Someone once said to him: 'It does me good to read Father Lallement.' 'Read him,' replied Father Ginhac, 'but take care. These pages were edited by two of his disciples, and here and there we find that Father Lallement is credited with saying that Apostolic work does harm to the spiritual life. Any work should help a Jesuit to find Jesus Christ in the interior of his soul. It is necessary, and it is possible, since it is our vocation.'"

In the following passage taken from the Notebook of the Servant of God we see the same apostolic spirit: "When you have a sermon to preach, let your first and principal

care be to put generously in practice yourself the virtue on which you are to speak, or try to imprint in your own heart the dispositions you wish to imprint in the hearts of your audience. We should preach to ourselves, penetrate ourselves deeply with the subject, and make it altogether ours, before we preach to our neighbour, and the latter's change of life will depend on the change in ourselves."

"*Art of supernaturalizing the least actions.* If ever the spiritual doctrine of Father Ginhac is published, the principal part, after his commentaries on the Exercises, will be the collection of his practical counsels on the little details of religious life. Nothing was small to him, because he saw the glory of God everywhere, and he was so penetrated with it that he proved to those who listened to him the greatness of little things, and caused them to be loved."

"*Independence for God.* I have often been struck by the importance he attached to the influence of the members of a community over each other. No one could show better than he the necessity and merit of this apostolate, secretly exercised around us by our brethren. No one emphasized more energetically the fact that, no matter what might be said of us, we should belong wholly to God.

"He observed to the letter every point of the Institute. From time to time he came round at about 9.15 to see that all were in bed; every month he visited the rooms during Meditation, etc. Any exterior irregularity betrayed in the Father Instructor's eyes a weakness of soul. He used to say frequently: 'He who during his Third Year hesitates about getting up promptly in the morning at the first signal will never rise beyond mediocrity. In comparison with the great sacrifices Our Lord expects from us, what is it to rise at the first sound of the bell?'"

"*Journeys.* I asked him one day how one could avoid dissipation of mind. He recommended prayer, reading, pious conversations with those one may chance to meet,

etc. 'The apostolate of travelling,' he added, 'is more difficult now than it was formerly. We separate too quickly. A good plan would be to pray for those who get in and out of the carriage; to adore the Blessed Sacrament in the towns and villages by which we pass or that we may see; to ask light and strength for all baptized souls who are living there and not thinking of God. Who knows how many souls we might save in this way, instead of remaining idly watching the view, like a Father whom I knew, who injured his eyes by constantly looking at the country round about?'"

"That is an example of what I call the 'fixed ideas' of Father Ginhac about each detail of religious life. Nothing was left to inspiration, and, in my opinion, this is what made his conferences of fifteen minutes' duration so very precious. In a few words the main point at issue was pointed out with nervous precision; then the conviction of the saint, the light bestowed on him by grace, gave to his words an irresistible eloquence. Whilst his instructions as long as he remained on purely theoretical ground were at times rather monotonous, his look and gestures electrified us once he entered the domain of religious practice."

II. DIRECTION

Father Ginhac's mission was not only to enlighten minds, he had also to form hearts. Was he equally skilful as director of souls, and did he know how to adapt these high principles of practical spirituality to the infinite variety of human weaknesses and infirmities?

Ecclesiastics of all ranks, laymen and religious, rich and poor, all who had recourse to his direction, are unanimous in their opinion. He seemed to read one's conscience. "After a few short chats, he knew me better than I knew myself." "The impression he made on my soul was wonderful." "Having spoken to him, without knowing him, I saw with surprise that he read the very depths of my heart. A few short, precise words were sufficient to dispel the darkness

which surrounded me, and to give me a peace and courage hitherto unknown. Since that time I occasionally receive advice from him which maintains me in that happy state." And many other testimonies of the same nature.

Besides all this, one saw a devotedness without limit, an unwearied patience, a delicacy, and tact, surprising in one so firm and austere.

His method, however, does not seem to have been above all criticism, if we must believe a witness who tries, as he has told us himself already, to bring out the defects of the man in order to magnify God's work. Although his remarks are confirmed by no one else, they may be reproduced here, as they enable us to understand the spirituality of the Servant of God.* "Some," says Father Celle, "have thought that the Father Instructor knew but one road."

Yes, it may be admitted, Father Ginhac knew but one road—the royal way of the Cross, of which the "Imitation" speaks; he had but one science—the science of St. Paul—"To know Jesus, and Him crucified." But, after the example of the Apostle, he tried to make himself all things to all men. He knew that in this way all cannot walk alike; he knew that the principles of this science should bend before the thousand circumstances which diversify in souls the work of grace; and, like God Himself, he sought to adapt himself to all the exigencies of the creature. Had he been gifted with a brilliant imagination, or an easy, fluent diction, he would doubtless have presented this one thought of his soul in newer and more varied forms, but he disdained these mere human means. Besides, God had only endowed

* In the course of this Life we have made it a rule not to hide any weaknesses or infirmities mentioned in the statements about the Servant of God. It is true that this sincerity is somewhat exaggerated, and it has been said that too much was made of the impressions of some. But it has seemed to us that the reader would desire to see Father Ginhac not only as he was in reality, but such as he appeared to others. If some of the criticisms are exaggerated, the reader will himself be able to judge of their value by the aid of the context.

him with the more solid qualities of an orator or writer—precision, strength, and clearness.

“As for me,” continues Father Celle, with a little touch of malice, “I know that if he knew only his own way, he allowed us to walk in ours. He seemed to say to us: ‘You are reasonable. Go through your Third Year well. I shall pray for you . . .’ He did not pass over faults, but one would have said that he relied on grace alone to do the work in its own time.”

Those who lived with Father Celle know that grace worked powerfully in his soul in later years, and perhaps they may think that the mysterious discretion of the Director was not without its effect on the rapid progress of the disciple.

Father Ginhac generally maintained a reserved manner. A less constrained attitude might have been more suitable for generous souls who love to be tried, for indifferent souls who need to be stimulated, and for the timid who await a first advance. Evidently, with regard to these last, he knew how to depart from his ordinary manner, but as a rule he kept to his reserve, and this on principle as well as through inclination.

“In this *School of the Heart*,” he used to say, “the religious is no longer in the novitiate. Then we were tried; now we should try ourselves. Then the Society directed, stimulated, and corrected us like children; now that same Society appeals to our hearts, persuaded that, during this last probation, we shall show the fruits of holiness it has the right to expect after so many years of solicitude and sacrifice.”

Penetrated with this thought, the Father Instructor kept, with regard to the Tertians, the attitude recommended by St. Ignatius to those who give the Exercises. After having awakened in their hearts ardent convictions and generous resolutions, he gave himself to prayer, awaiting the moment when God should communicate Himself to the soul, or inflame it with His love, and teach it the way it should go. When that moment came, the wise Director intervened, full of holy respect for the work of God in the soul, and for the effort of the soul co-operating in the work of God.

To direct and enlighten in the hour of darkness; to sustain in the midst of temptation; to use either the bit or the spur; to congratulate or reproach according to circumstances—such was his duty, and he acquitted himself of it with the greatest delicacy.

Whether his influence worked unperceived in certain souls less attentive or less open with him, or “was null and void for some” as Father Celle says, it certainly was keenly felt by those who sought it. “At certain times,” said a Tertian of Mourvilles, speaking of this matter, “nature found the advances of the Father Instructor very hard, but it had to submit, because God had spoken.”

Another, who had then become Father Ginhac's Superior, going to confession to him, ten years after his Third Probation, was rather astonished to hear him say pointedly: “And what about your Particular Examen? Are you making it properly? What is the subject of it?”

But with other souls Father Paul was extremely reserved. Naturally timid, he was not the man to force himself into a closed-up heart; refined, he quickly perceived the discomfort he caused; modest and charitable, he remained on the watch until the day came when he would no longer be refused admittance.

“To my mind,” writes Father L. Pic, “the dominant feature in Father Ginhac's direction was the respect he showed for the immediate work of God in the soul, and for the inspirations of the soul itself. One would say that he dreaded interfering with the Divine action, and when a soul revealed to him its thoughts and projects, he listened with the attention which he would give to the Word of God. When all was said, he did not modify substantially what he had just heard, but, after a recollected silence, he proposed what he judged more profitable to the soul in the same order of ideas.”

Father Claude Faure said that one found greater kindness in the Father Instructor than in the Master of Novices, and

he adds: "It is true that during this Third Probation the Superior should grant greater initiative to the already formed religious. External direction does not need to make itself felt in the same degree, thus allowing more freedom of action to the spirit of love, which is, we may say, the very heart of the Society. But it is no small merit for him who represents this Society to see that those under his care abandon themselves to this gentle impulse of charity, while he himself neglects nothing which could enkindle in them the most ardent zeal for perfection."

"The one great law of his action on souls," observes Father E. Portalié, "appears to me to be this: in general direction to draw souls to what is most perfect, to excite them, as he said, to make the Divine King reign without reserve in their hearts; but in private direction to wait, and only second the action of grace. Formerly, it seems, he urged more to greater generosity, but later he recognized that the only lasting and serious action is the spontaneous movement inspired from on high and sustained by the Director. Each one could remark this in his conversations with him, particularly during the Long Retreat. As long as grace had not awakened a decided resolution in the soul, he did not advise it; but when the confidences of the soul allowed him to see in it this impulse from the Holy Spirit, with what energy he approved, encouraged, and how well he knew how to recall at need the light received and the resolutions taken !

"Was Father Ginhac severe or indulgent ? There was a time when some judged him too severe in his zeal for those whom he had to train. Father Ginhac was austere in his life and firm in his principles. He never betrayed the Divine cause, but in practice his indulgence was extreme. No failure astonished him. He raised up and encouraged; he showed even in the failure the design of God; and he sent away the soul which came to him quite cast down full of courage and strength."

Another accusation made against Father Ginhac was that he did not try to initiate souls into the secrets of contemplation.

According to the Bollandists, a saint of the Order of Minors Observantines, Blessed John Bonvisio, was the object of the same reproach. When his companions urged him to lead the novices by extraordinary paths, the Blessed replied that this would ruin their spiritual life. He taught them the ordinary forms of prayer, convinced that God alone could raise them higher. Having heard that at Rome the Novice Master proposed to form the novices to contemplation, he said smilingly: "That is a teaching which God reserves for Himself." Father Paul's thoughts were the same. A faithful disciple of the Exercises, he was content to prepare the way for the Holy Spirit by abnegation and love.

But, one may ask, for Tertian Fathers is not such caution out of place, and such discretion excessive? Ought not priests to be prepared for the direction of souls, and, consequently, be taught every way by which God leads them?

Without any doubt, such training may with fruit be given in a house of Tertians. It opens up another life to them; it inspires them with greater love for God and a more ardent desire to correspond with His graces; finally, it completes their formation with a view to the direction of souls. But Father Ginhac thought that general indications, completed by private reading, would insure those advantages. He greatly esteemed these favours of God. In his humility he had for them a sentiment of admiration and fear rather than one of desire or envy. Moreover, he knew that in our days the occasion of directing souls, favoured by these gifts, is rarer than formerly. We no longer live in the days when contemplatives found in solitude a peace which nothing could disturb; we live in times of struggle and strife. However, even in the midst of the bustle imposed on us by persecution or inspired by zeal, God grants to privileged souls the delights of contemplation.

To one of his penitents favoured with these gifts he wrote:

"Your letter gave me great pleasure in the Lord. It shows the good dispositions in which the grace of Our Lord has placed your soul. If the Divine Master wishes to grant

you a gift of prayer above the ordinary, and thereby make you enjoy a closer union with Him, you ought not to refuse it; on the contrary, do all that you can to render yourself worthy of it, and draw profit therefrom. A. M. D. G."

"Now you will know that you are called to these sublime degrees of prayer by two principal marks: First, if in spite of the care you take in preparing your meditation well, in observing the Additions and in applying the faculties of the mind to the subject, you cannot succeed, or you can only succeed by doing yourself extreme violence, but feel yourself always attracted to a kind of apparent passivity in the presence of Our Lord. Second, if this kind of prayer, in which you seem not to act, nevertheless nourishes and sustains your soul, so that it feels stronger to resist temptations, to fulfil its duties, and to practise virtue, and if it also draws you towards recollection and union with God. As long as you perceive these two signs you need have no fear.

"However, in order to be forearmed against illusion, so very common in this state, strive always to be faithful to grace; and, again, in order not to be taken unawares in case the attraction cease for one reason or for another, never fail to prepare a subject of meditation in advance, as if you knew that you would experience nothing extraordinary. Try also to live in great self-forgetfulness."

III. PORTRAIT OF FATHER GINHAC

"Forgetfulness of self, to leave self in order to lose oneself in God"—this maxim Father Paul made the rule of his life. Ever more and more he unconsciously revealed its efficacy, and the Tertians speak with admiration of the fruit it bore.

One of his Tertians, Mgr. Barthe, now Bishop of Trichinopoly, wrote:

"The repose days during the Long Retreat were mostly spent by the Tertians in speaking of their holy Instructor. With him the earth and all creatures became insignificant

specks, or, rather they disappeared altogether, he so raised souls above passing things.

"In his exhortations he continually kept before our eyes the Third Degree of Humility. To hear him, one would believe it absolutely necessary to reach it in order to become a true and legitimate son of the Society of Jesus. 'Fathers,' he used to say, 'let us be men of the Third Degree!' and his life, more than his words, excited us to climb towards those heights where he himself was so firmly established.

"His humility quite confounded us. He spoke to us in our rooms with his biretta in his hand, and none of us could succeed in making him put it on.

"Even about the most ordinary acts of detachment he awoke in our souls high and noble thoughts. Thus, for example, when we changed our rooms every month, he said to us: 'You all desire to imitate Our Lord. You should therefore desire to have the worst of everything, even in rooms. If you receive the worst, rejoice and be glad. Thank Our Lord for it. If, on the contrary, the best falls to your lot, accept it of course from Him, but consider yourself as the worst off.'"

Father Eugène Portalié, who has already spoken of the salient points of Father Ginhac's spiritual doctrine, gives his impressions of some of his virtues:

"I had the happiness of making my noviceship at Toulouse, under Father Ginhac's direction, and I was delighted to find him again at Mourvilles. During those three years, as well as the many times I have since seen him, I never doubted but that he was one of those saints, of whom God chooses a few in every century, to put cowardice to the blush or to stimulate the courage of a multitude of Christians. I have never heard any miracles or visions related of him, but these would not surprise those who knew him well, so convinced are they that his sanctity was heroic. The common opinion, often expressed before me, is that he had obtained from Our Lord absolute secrecy about the operations of grace in his soul.

"One of the most characteristic marks of his sanctity was

the complete victory he had gained over nature. Father Ginhac was a *supernatural man*. His very appearance impressed people almost with fear. As novices we knew Father Orlandis, who was also a saint. He did not appeal to us in the same way. Though more accustomed to meet Father Ginhac, we never saw him come without being moved. We felt that a Man of God was approaching. At Mourvilles, when older and less impressionable, the mere sight of him still moved our hearts in a way that no one else did.

“Modesty. It will never be known with what care he studied to regulate his exterior, in which, as in a living mirror, all the rules of modesty were reflected. He exacted that others should observe them with all their strength. ‘Fathers,’ he would say, ‘modesty is no trifling matter. It means the perfection of our body, which is an essential part of our human nature; it means edifying our neighbour, and glorifying in our person Jesus Christ, our Divine King.’

“A Father of a very lively disposition once said to him: ‘These rules are not for me.’ ‘They are for you and for every child of the Society,’ replied Father Ginhac; ‘and in the grace of your vocation that of modesty, as understood by St. Ignatius, is included.’

“Relations with God. All his resolutions were taken in God’s presence. One might not approve of some of his regulations, but no one dreamt of seeing in them the effect of mere natural feeling. Everything touching Divine worship was the object of his greatest care. ‘Tell the Father who says the Litanies to go very slowly.’ On the morrow: ‘It is still too fast. One would not speak thus to a King or even to a mere ordinary man.’ Again: ‘If that Father cannot do better, another must take his place.’ ‘Tell the Brother Sacristan that there is a spot of wax on the altar cloth.’

“To reply slowly and uniformly to the prayers before and after meals is not an easy matter in a large community. Father Ginhac did not despair of attaining to this state of

things. He never ceased to speak about it, gently and at the right moment, until perfection was attained.

"Poverty. I wish people could see the little notebook in which are written the instructions he gave every day to the Minister or Prefect. The same page is used several times, written first in pencil, then in ink, and again recrossed. It is a curious mosaic of poverty.*

"Humility. To my mind, the greatest proof of true humility was the simplicity with which he asked advice from the Minister or Prefect of Tertians, and the childlike docility with which he followed this advice when it was supported by good reasons. 'That is true; we must do that.'

"I shall conclude by a few words which, I doubt not, express the feelings of every novice and Tertian of Father Ginhac, as well as my own. I look on it as one of the most precious favours I have received from God to have met this saint, and one of the things I dread most at the hour of Judgment is not to have drawn more profit from his example and advice."

Father G. Valcarce regards him from a higher point of view:

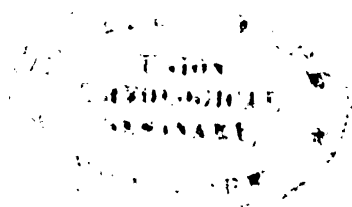
"I believe that the life of the venerated man of God, Father Ginhac, will glorify God greatly, and will be most profitable to those who desire to have under their eyes a perfect type of a Jesuit, nailed with Jesus Christ to the cross of common life. In this, it seems to me that the holy and never-to-be-forgotten Father was perfect.

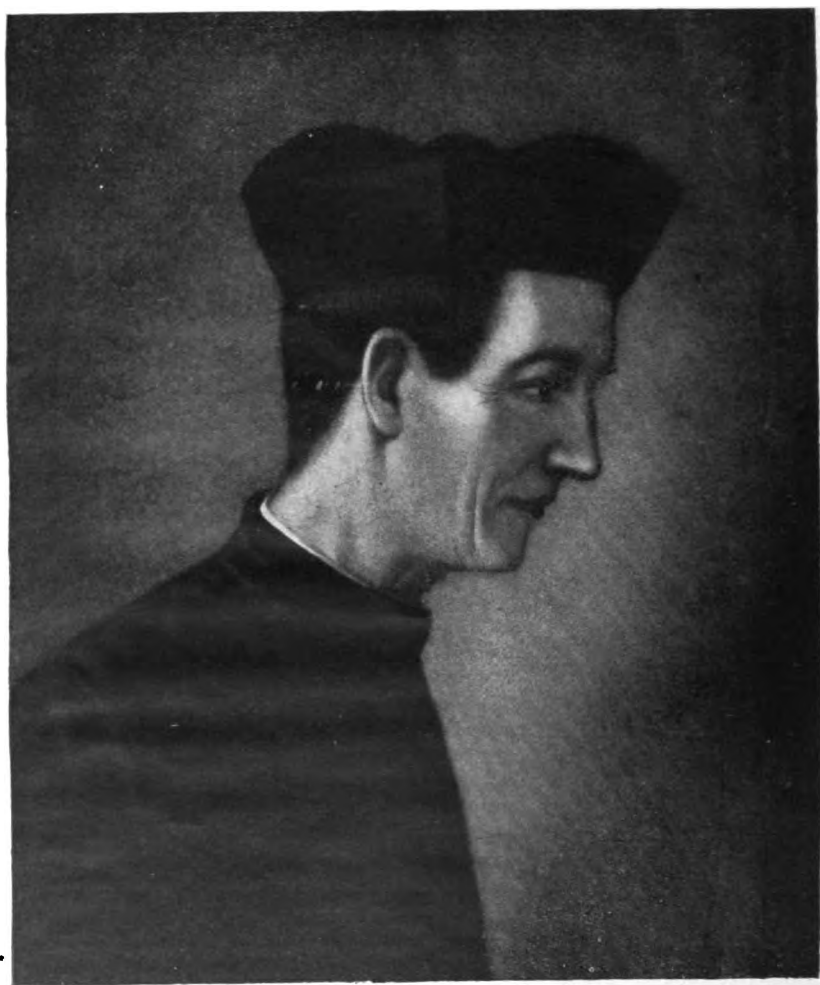
"I have never ceased to admire that ordinary life extra-

* "Some days after the opening of the Third Year," writes Father G. Charel, "Father Ginhac said to me: 'Here is some money of which I have to give you an account (although a Tertian I was Procurator and Minister). 'I did not do it before as you were busy getting accustomed to your charge.'

"When he came back from a journey, he gave me the money which remained, telling me how he used what was spent. 'There is a certain sum for which I have yet to account,' he added (it was a question of a few halfpence). As I objected to receiving so minute an account from my Superior, he said nothing, but continued to think until he remembered that he had given an alms."

"Having noticed that his Horæ was very old and used, I offered him my new one. I coveted his as a relic. 'Mine is quite good enough,' he answered."





FATHER PAUL GINHAC IN 1885.

Drawn by Father J. M. Lafaye, S.J. (*See Note, p. 289.*)

ordinary in everything. One would have thought it necessary for a man to be confirmed in grace to always live up to the Third Degree of Humility. Whoever wishes to express the chief characteristic of his whole life, the dominant note of each of his virtues, and the particular stamp of all his acts, should depict him as the saint fully vivified and moved to action by the power of the Third Degree.

"To this inflexible determination, which never let him deviate from the path of perfection, Father Ginhac united a character sincere and gentle as a child's. His whole life was so amiable that it all seemed easy.

"Finally, in the practice of the Third Degree of Humility, he showed his good sense by associating it with all the duties of common life, so that he never troubled the order of the house, or put anyone to inconvenience, in order to satisfy his own devotion.

"As for miraculous facts I know little, but of all that I have heard about Father Ginhac, nothing seems to me so extraordinary as what I saw every day."*

The judgment of the Professor is confirmed by the young

* To this lifelike portrait of Father Paul's soul one would be happy to add a picture which would show us his modest attitude, and his face, at once gentle and austere. Unfortunately, only an incomplete attempt, made furtively in 1885 by Father John Mary Lafaye, exists.

For some time he sat on the Father Instructor's right hand, during the Conferences, in such a way as to see him well, without attracting his attention. Whilst his neighbours with pencil in hand took notes, he sketched the features which he afterwards put on canvas. In this way he drew the portrait of Father Paul, in profile, bending over the book of rules.

One day he had an anxious moment. Father Ginhac was comparing the work of perfection to the work of a painter. "The artist," he said "places himself beside his model" (the audience began to smile); "he watches him, and each day he adds some new feature." (The smiles became broader.) Father Paul, surprised, stopped and looked round, while the poor painter, believing himself discovered, lowered his eyes and remained motionless. It was only a false alarm, and he was able to continue his work. Someone advised him not to leave the picture in his cell. "Oh, do not worry!" he answered, "the holy man uses his mirror so little that he would not recognize himself."

Unhappily, the sketch remained imperfect. After the death of Father Ginhac, search was made for a photograph, but only the drawing of 1885 was found.

Spanish lay-brother who, during the last three years at Mourvilles, filled the offices of Porter and Infirmarian:

"I had the privilege of knowing the saint at Mourvilles. From the first to the last day, during all the years that God granted me the grace of being with him, he was always the same—that is to say, his regularity was perfect. Thus, I never saw him delay the community, either in the chapel, or refectory, or elsewhere. His charity and humility often made him join the Brothers at recreation. Many a time he arrived before we had finished arranging the refectory and washing up the dishes, and then the good Father would help us to carry away the plates, glasses, etc., and often also, in order that we should have a little more recreation, he would himself wash and dry the forks and spoons.

"What charity he had for the Brothers! I was bell-ringer and caller at Mourvilles, and many a time, when I had slept it out, he would waken the whole community at four o'clock, and then would come to my room and say to me: '*Benedicamus Domino!* Brother, are you ill?' 'No, Father,' I would answer; and that kind Superior would then say: 'Do not be uneasy, Brother; the community are called.' How many times he did this, unknown to anyone!

"Once he went to Toulouse. Having missed the coach, he had to take the train from Toulouse to Villeneuve, and then walk the eight kilometres which separate Villeneuve from Mourvilles, so that he could only get home at eleven. I went to meet him at the foot of the hill of Varennes. The night was very dark, and it was raining. The Father arrived without any umbrella, and when he had recognized me, he said: 'O Brother! who sent you?' 'Father Minister.' 'But you must be frozen! Father Minister is too good!'

"I then said to him: 'Father, you are drenched.' But he at once answered: 'Poor Brother, your feet must be so cold! I am well wrapped up. I am very sorry that you should have come so far to meet me.' Then, whilst walking along, he spoke to me of Our Blessed Lord and St. Alphonsus Rodriguez. Several times I said to him: 'You must be very tired, Father.' He would reply: 'Not

at all, Brother;' and he would once more express his compassion for me.

"I knew that he suffered much from his feet, and, seeing him avoid little stones and limp slightly, I said to him: 'Your feet are painful, Father?' He answered, 'Not very much,' and at once began again to speak of St. Alphonsus.

"When we arrived at the park gate, the good Father said, with a sigh of joy: 'O dear solitude of Mourvilles! We are nearly home. May God be praised! How good He has been to give us this place!' And he thus continued to bless God until we arrived at the house, where Father Minister awaited us. He had made a fire, and supper was ready, but Father Ginhac insisted so strongly that the Minister was obliged to go to bed, whilst he went to the chapel. I left him there, and sat down near the door of his room. When he came back, after visiting the Blessed Sacrament, he ordered me to bed, thanking me once more, and saying: 'Sleep well, Brother.'

"In the morning at four o'clock the caller slept very soundly. The Father rang the bell, and came as usual with the *Benedicamus Domino*, and said to me: 'If you are tired, Brother, remain in bed until five.' But I rose at once, seeing the great charity of my Superior, and knowing that he was more weary than I was.

"One day during the month of June, 1890, he called me to his room and said: 'Brother, there is something the matter with my leg. Would you be good enough to see what it is?' When I examined the wound, a little below the knee, I was frightened. The bone was visible. I said to him: 'This seems to be very serious. We must consult the doctor.' 'Do you think so, Brother? Well, we shall send for him.'

"The doctor ordered complete rest, and bathing twice daily. Under pretext of helping me, the Father used to tear off the bandages, which had clung to the wound and irritated it. One day, however, he asked me to get a little warm water to detach the bandages, but when I arrived with it he had torn everything away.

"He was not allowed to kneel after Mass, but I could not

get him to sit down. He placed himself on the edge of a prie-dieu, and knelt on the good knee, whilst he kept the other off the stool without any support. One would have thought that he knelt on the two knees, so motionless was he. I said to him: 'Father, why do you remain so long on your knees? Your leg will get tired.' He replied: 'The sore leg is not touching the wood. I am keeping it raised.' When I went to bathe it, he asked pardon for the trouble he caused me, and he did it so sincerely I left his room still more edified.

"The doctor, however, seeing that things got worse, and hearing what the Father was doing, forbade him to kneel until further orders. After that I never saw him do so, either after Mass or at his visits to the Blessed Sacrament, and he obeyed me as if I were his Superior.

"On the eve of Saints Peter and Paul, he called me, and said: 'Brother, I cannot bathe my feet alone; would you be so good as to do it for me?' I went quickly and gladly to get some warm water, and I bathed his feet, the soles of which were covered with corns as large as peas. I offered to cut them for him. 'No, no, Brother, thank you. Do not take such trouble; I am not suffering much.' Whilst washing his feet, I managed, however, to get three of those corns, which I carefully keep as relics."

"One day Dr. Gaillard said to him: 'How did you get this wound in your leg?' He answered: 'Whilst wearing a small iron chain I hit against something, and the points entered the flesh a little. Thinking that it would be nothing, I wore the chain again next day.' These are the very words of the saintly Father."

IV. DEPARTURE FROM MOURVILLES.

During his last year at Mourvilles the Servant of God had the consolation of seeing the foundation at Montbeton, thanks to the zeal of three of his old Tertians and the generosity of the Countess de Vallèle, of a house of retreats, for which he had longed for thirty years. His letters manifest his joy:

"April 22, 1890.—You are at last placed in the position which suits you. With you, I bless Our Lord, Who has confided a glorious mission to you.

"There is no doubt that, understanding its importance, you will do all that depends on you to fulfil it well. This charge is a new and very powerful motive for you to apply yourself with your whole strength to your own sanctification.

"After that, it seems to me that you should take the greatest care that the exercitants do not make an ordinary retreat, but really go through the Exercises of St. Ignatius, *exercising themselves*. This point is most important if you wish to make them true Christians, and thus renew the world through the Spiritual Exercises.

"It is of importance, also, that you try to collect money to found the house, so as not to have to ask anything from the exercitants. Pray to St. Joseph to take the matter in hand."

Under his eyes, apostolic virtues flourished for ten years, in the solitude of Mourvilles. In the neighbourhood his presence was regarded as a blessing from Heaven, for since his arrival storms spared the crops. Later on the peasants, victims of hailstorms, said with sadness: "It is easily seen that the holy Father is no longer here."

The hour of departure had come. On July 3, 1890, the Instructor had written to the Father General:

"What thanks do we not owe to our good God, whose providence has watched over us here at Mourvilles, and saved us from every danger! We also owe a debt of gratitude to the noble Countess de Villèle, who with such liberality gave us the shelter of her roof. But can we accept this hospitality longer without giving cause for offence?"

It was only the generosity of the Countess de Villèle that could have been offended. At last by common agreement it was decided that a trial should be made at Castres, and then, if necessary, they could return to the solitude of Mourvilles.

CHAPTER XIV

CASTRES—LAST YEARS (1890-1895)

I. APOSTOLIC WORK

SINCE the transfer of the Third Probation to Paray-le-Monial in 1877, the little house at Castres had felt the effects of the persecution more than many others. On June 30, 1880, when the agents of the Government were preparing to expel the Fathers from their home, their Superior, Father Paulet, succumbed to the fatigue of the previous years. Would they throw a dying man out into the street, or deprive him of the consolation of seeing his Brethren round his bed of death? At the request of some friends, a day's grace was granted; Father Paulet gave up his soul to God in his cell, surrounded by his religious family, whilst the impatient executors awaited at the door for the departure of the corpse.

Next day the funeral was a veritable triumph for religion, and a striking condemnation of the policy of persecution. People still speak at Castres of the interminable line of Catholics who followed the coffin of the proscribed religious.

At first the Fathers were dispersed amongst their friends, but after a little while a few of them came together again in a house near their closed church. Their daily food was brought to them every day through the charity of thirty families, who had divided the month between them. Their devotedness, and that of the religious communities in the town, was soon rewarded. Just when the suppression of the house seemed certain, the Father Provincial decided to bring the Third Year to Castres from Mourvilles.

In spite of the sympathy of a frankly Catholic people, prudence demanded caution. At the first whisper of the Fathers' return, a hostile newspaper gave the cry of alarm. This cry was not echoed. The Fathers of the Third Year avoided being seen, and, thanks to Divine protection, they were able to give themselves up in all security to their exercises of piety. As in former days, the priests of the town and its suburbs were glad to have recourse to their ministry and zeal. The Father Instructor willingly sent them for Catechisms, First Communions, or for any work which brought them in contact with the poor, with workmen or children. "These humble ministries," he used to say, "edify the priests and the faithful; they do solid good, and keep up in the Third Year zeal and love of the lowly."

Father Leopold Castets recalls an incident which shows the thoughtful kindness of the Rector: "I was about to give the retreat to the children of the Refuge, when Father Gin hac, knowing the liberality of the Mother Superior, came to me, and said: 'If you are offered anything, you will say in my name, and in your own: "Mother, we are poor, like your little children, but may God forbid that we should deprive them of one mouthful of bread!"'" "

As soon as the faithful were allowed to enter the chapel once more, which had been shut up for fifteen years, the Father Instructor hastened to re-establish the Sunday Catechism, and he had the consolation of seeing a large attendance.

Living in retirement at Castres as at Mourvilles, Father Paul was scarcely known; but when he went out to visit the sick, at the mere sight of him people were seized with a sentiment of veneration, and exclaimed: "Look at the saint!"

Before entering religion, a Carmelite nun met Father Gin hac, who was then unknown to her. "It is impossible for me to express," she writes, "the impression made upon me by the aspect of that grave, recollected priest, with his eyes cast down and his beads in his hand; one would have said he was a saint from Paradise. When I

hear him spoken of, I again see him in that same spot, like a heavenly apparition."*

In the month of January, 1891, Father Paul was called to the bedside of a person of great piety, who was most devoted to the Residence. Whilst he was there, a relative, who did not live at Castres, arrived. At first Father Ginhac made an unfavourable impression on him: "I was surprised to hear him speak thus to a dying person, whose family might yet have much to say; but this feeling disappeared when I remembered that our tenderness and care would only distract her, while he kept before her the thought of the sacrifice, and disposed her to appear before God. When he left, I followed him, and said: 'Father, you are the right companion for the last long journey; when my turn comes, I hope you will be within reach.'"

The duties of his charge did not allow Father Ginhac to occupy himself with exterior works. Besides, God had destined him to live far from the world, in contact with souls called to perfection. His apostolate was not that of a Francis Regis, surrounded by enthusiastic crowds, but that of Blessed Peter Faber, devoting himself to religious, priests and fervent Christians. For forty years he spent himself on these chosen souls; but above all, on the members of the Society, whom he never ceased to penetrate with the spirit of St. Ignatius.

Every religious community of Castres appreciated his zeal, particularly the Carmelites, who had the happiness of listening to his last retreat, and many priests sought his advice as an incomparable director.

* "The enemies of our faith, even, felt the influence of the man of God," remarked a lawyer who had received a visit one day from Father Ginhac. "After our chat, as I went to the door with him, we met a Protestant, who was quite imbued with the errors of the day. He appeared thunderstruck. After I had bidden adieu to the Father, I came back to him, and he said seriously: 'There is a type of the intriguing monk of the Inquisition.' At this I burst out laughing, and said: 'Well, this time, at any rate, you are wrong. Why, he is the gentlest of men—a saint!' But he kept on repeating 'monk of the Inquisition,' as if anxious to get rid of the strange feeling which the venerated Father had produced in him."

During the course of the year 1893, a Father of the Residence, encouraged by the Servant of God, proposed to the Archbishop of Albi a plan of sacerdotal retreats, to be given in the house of the Society at Castres. Father Ginhac held a meeting of all the Fathers of the house, in order to learn their views in the matter. All were of opinion that the work would not succeed. He alone declared in its favour, and decided to undertake it. The Archbishop of Albi, who said of Father Ginhac, "I venerate him as a saint; he draws down the blessings of Heaven on my diocese," did everything in his power to make the work a success. In the month of September two retreats were given at the Residence, with great fruit.

Before his death Paul Ginhac once again paid a visit to the town of Mende, which had witnessed the strife of his early youth. The Superior of the seminary, Father de Ligones, was one of his staunchest friends. He writes: "In 1877 I had occasion to meet this real saint for the first time. I was then in great trouble, and my sufferings were increased by a painful uncertainty as to a certain step that I ought to take, in order to accomplish the holy Will of God. The Reverend Father Ginhac gave me at once light and strength, as the saints know how to do.

"On this occasion I could see how charitably the holy man placed himself at the service of all, in such a way as to satisfy each one in a short time, without precipitation, or without losing for an instant interior recollection or peace.

"I have had the happiness of knowing many men of striking holiness. Nearly always the admiration given them should be limited by certain restrictions. For Father Ginhac there need be nothing of the kind. I have never heard one word of blame regarding him, but only of his continual growth in perfection, year by year. In my opinion, he was one of those rare souls sent by God, in order to show how He wishes His image to be reproduced here below, and I consider it one of the greatest blessings of my life to have known him."

By these lines we may judge of the desire there was in

Mende to see the "troublesome scholar," now become master and a model of holiness. In 1891, amongst those chosen for the priesthood was his nephew, the Abbé Paul Gin hac. This was a good opportunity, and Mgr. de Lignes invited the Servant of God to give the retreat to those about to be ordained. Father Paul would not leave the Fathers confided to him, and go back to his native place, even for a few days, so he refused the invitation. Recourse was then had to the Provincial, with the result that the Instructor had to obey, though with regret. He said it was giving bad example to those around him, and that no one in his native place would be edified. Needless to say, everybody was edified.

It was a great consolation for the Abbé Paul—who, we may remember, was the object of the tender solicitude of the Servant of God—to have him at his side when he celebrated his first Mass. After the ordination ceremony the Father saw all the family in the seminary parlour. "He spoke only of God," says an eyewitness, "and then he recommended them to be very kind to the poor."

Ten years later, in 1893, Marvejols, like Mende, obtained the favour of a retreat, preached by the holy religious. "For almost twenty-four years," writes the Superioress, "we asked this grace from heaven. . . . Each one of us treasures up in the depths of her heart the precious teachings given by him.

"The venerated Father spent himself for ten days in the service of our souls. He never seemed impatient; he never wearied of responding to our demands and of lending himself to all we desired. We had heard much of his spirit of mortification, and his austerities, but we admired still more his exquisite charity and his unalterable sweetness.

"In spite of all we could say, he would not allow his relatives at Le Mazel to be informed of his stay at Marvejols. However, his nephew, Abbé Paul Gin hac, was told, and he came at once. In the same way the news was conveyed to Augustus Gin hac and his wife. Not

a moment, however, was taken from our exercises, and the visitors soon received orders to go.

"His parting words to us were: 'What we should constantly ask from our Divine King, my dear Sisters, is joy, of which we have an immense need if we are to advance constantly. Doubtless we shall have difficulties; we cannot always walk in the same path; but nothing can, nothing should sadden a religious—neither sickness, nor failure, nor humiliations, nor temptations. There is one infallible way to persevere: if we do not wish to fail, we must make progress, and always try to do better. Without this the will slackens, and little by little we descend.

" 'Whatever may happen, I beg you not to get discouraged. We may commit faults—so did the greatest saints—but we must imitate them in their repentance, and, like them, try to rise to a higher level than that from which we have fallen. . . . Above all, I recommend charity, union of hearts. Yesterday I told you to fix your dwelling-place in the Heart of Jesus; I now repeat it: there is the abode, the home, of a religious, and it is there that I leave you, my dear Sisters, with my most fervent blessing.'

"Our tears flowed whilst we listened to these last words. He seemed very glad to meet one of the infirmarians, who had attended Sister Mary Philomena during her last illness, and he listened with the greatest interest to the details of her saintly death. Now that he, too, has gone to a better world, we rely more than ever on his particular protection."

In August, 1894, Father Paul yielded to the wishes of his friend, Father Clausade, and gave the Exercises to the Franciscan Fathers at Notre Dame de la Drèche.

"Each one of us," wrote the Superior, "is prepared to affirm, without any hesitation, that we look upon him as a saint, rich in supernatural lights, admirable in humility and self-possession, whilst his mortification was of no ordinary degree. We have reason to believe that, during the week he passed at Drèche, he slept either on the floor or in an armchair. To see him prostrate and absorbed at the foot of the altar was a delightful sight; and when he was

consulted, the way in which he recollected himself an instant, and raised his eyes to heaven, seeking there his answer, produced in the soul of his questioner a feeling of peace and confidence, as if God had spoken through his lips. The retreat was a choice grace for the community. Its memory even to-day does good to our souls. We have placed his mortuary photograph in the same corridor as the pictures of the Franciscan saints, so that he may still preach to us."

II. CORRESPONDENCE

If the exterior ministry of Father Paul had become more restricted, his correspondence had greatly increased with years, and by its means we see the Man of God as he was.

What one notices at first is his reserve. Before taking up the direction of a soul, he reflected long and had recourse to prayer. As soon as the Will of God was manifest, there was no more hesitation; and if he spoke with all the tenderness of a Father, he gave his advice with the authority of a Master who wishes to be listened to. Those persons whom he continually directed aspired to perfection, and exercised around them a salutary influence; thus he did not regret the time devoted to them. "Fervent souls, when well directed," he used to say, "give God more glory and do more good to others than a multitude of tepid souls."

"I begged him to take charge of my soul," writes the Mother Prioress of a Carmelite monastery. "He was very far from coming halfway to meet me; on the contrary, the first time I wrote to him, simply to ask his help, he answered kindly, it is true, but like one who wished to hold back. When I insisted on the favour of his direction, he at length consented, and was kindness itself to me, never taking the initiative, yet never failing to respond to my demands. However, he allowed many things I wrote to him to slip by as if unperceived, but never anything which could impress on the soul its own nothingness or draw it to greater abnegation. At the same time he was most encouraging, particularly when one was inclined to sadness."

Another Carmelite relates that she had drawn great fruit from a retreat given by Father Paul, although she had not opened her soul to him. Several years later, finding herself powerless to correct two faults, she ventured to write to him. In his reply the Father indicated so clearly the source of these faults that one would have thought that he had always known her. He agreed to continue his advice, provided only that it had the sanction of obedience. Later on he said to her: "I understood that God had sent you to me."

"I will not abandon you," he again wrote, "as long as the Divine Master allows me to help you, and gives me grace for you. Believe that I share your sufferings in Our Lord, and that I greatly desire to relieve you. To be able to write to me, whenever you feel the need of it, is something, but it is not everything; you must accept my replies as coming directly from the Heart of Our Lord, and conform your conduct to them without the least delay.

"Thus, I cannot bear that you should deliberately lower the standard of your spiritual life, and that you should limit yourself to something more moderate or mediocre. The Divine King does not wish it."

Then come other recommendations, firm and practical, with this paternal conclusion: "Above all, my dear child, confidence in the infinite goodness of Our Lord. Certainly He is with you, and He helps you greatly; He will assist you still more powerfully if you have more confidence in Him."

Reserved and discreet about undertaking epistolary relationships, when once he had accepted the direction of a soul, he was unwearied in his fidelity. He regarded it as a sacred duty to reply, as soon as possible, to every letter addressed to him, and this in spite of the many interruptions of which he speaks in these same letters. Even on his death-bed he wrote, with his trembling hand, little notes to those who expressed their sympathy or asked his advice, and these notes are now preserved as relics.

With the same respect, his correspondents have preserved the greater number of his letters; and yet how many times

he recommended, or even exacted, that they should be burned as soon as read !

The tone of his letters, always dignified, is according to circumstances and the persons written to—at one time serious, at another suave and paternal. Often he lets the tender delicacy of a heart, sensible to every shade of sorrow, be seen. To a certain person, whom he consoled amidst great afflictions, he wrote: " My dear daughter in Our Lord, I clearly saw, in leaving you, that you were sad, and I said to myself that I would write on the morrow. . . .

" Our Lord wishes to give you the gift of His Cross, His Heart, and His Love. Ah ! plunge into the ocean and let the Divine Master act: all will come right. . . . A thousand blessings."

When he met strong souls, he did not fear to speak to them with vigour. To a lady, most devoted to all kinds of good works, he wrote: " Certainly you should renew your holy vows on the great Feast of the Immaculate Conception of our dear Mother. . . . But I must reproach you for your want of fidelity to your promises. How much useless preoccupation ! How many words said and useless reflections made, when you should have kept silence ! Then what loss of time and difficulties and distractions at prayer and meditation ! You have plenty for which to humble yourself. Ask pardon of Our Lord and of the Blessed Virgin for having allowed so many occasions of self-conquest to slip by."

" I remember," writes the Superior of a community, " a letter in which he reproached me severely for my many defects. As he had delayed his answer somewhat, I had in the meantime got into fresh difficulties, and was again obliged to write to him. When my second letter arrived, he interrupted the one he had begun, and took such a kind and fatherly tone that I was quite touched. Nevertheless, he was quite as determined on generosity and sacrifice, even if I were ' to die for it.' What a Father and what a saint !"

Towards his Brothers in religion Father Ginhac was freer

and more cordial. One of his Tertians writes: "The Third Year ended, he followed his sons to every clime by his prayers, and sometimes by his letters. These brought them an echo of the Third Year instructions, and an increase of fervour, confidence and love."

Abnegation, love of the Cross, confidence in God, generosity in the struggle, are the favourite subjects spoken of in the letters and instructions of the saintly director. He encouraged every noble thought.

"The attraction which draws you to speak to God Our Lord of the needs of Holy Church and of France, and to offer yourself to His Divine Majesty as a victim of reparation, is a good one: follow it.

"The spirit of the Revolution has lowered character. Men are no longer men, because true Christians are no longer to be found. In your prayers ask for saints; they are God's instruments for the salvation of nations.

"The traveller whom night surprises is neither disconcerted nor frightened by the disappearance of the light. He knows that it will return, and also that the way lies clear before him, so he continues to walk."*

There is not a useless word in his letters; he goes straight to the point, replies to every difficulty, and clearly traces out the path of duty. He says more when he has to encourage depressed or afflicted souls.

A priest writes: "Father Ginhac's style is easy, and free not only from ornament, but from anything which could prevent the soul from seeing at once the plain truth. Compared to those of St. Ignatius, his letters might be con-

* These counsels were addressed to a religious of eminent virtue, who was for a long time Superioress of the Visitation convent at Toulouse. She relates a little fact which will not be out of place here: "Our venerated Sister, Marie Mathilda Russel, told us that during one of her retreats, being in great trouble of mind, she asked God to send her help. As she finished her prayer, the Sister Portress came to her to say that Father Ginhac awaited her in the parlour. Not knowing that he was at Toulouse, she was much surprised, and could not help saying to him: 'How is it that you are here, Father? I did not expect you?' He replied: 'I distinctly heard a voice saying to me: "Go to the Visitation Convent; you are wanted there," and so I came immediately.'"

sidered as those of a son trying to imitate his father, in the perfection of his mode of speaking or writing."

We find the same remark in a letter from the Mother Prioress of Tours: "The good Father speaks very little about himself, and his letters are limited to a few words, doubtless through lack of time. He is, however, thoughtfulness itself; in him the qualities of heart are exquisite virtues, giving forth the perfume of the purest charity. I know no style which so recalls that of St. Ignatius: reason, wisdom, piety, cordiality, brevity—no useless word, and God Our Lord everywhere."

He loved this simplicity in others, and at times did not fear to recommend it: "Since you call yourself my spiritual daughter, and desire that I should be the father of your soul, I wish to give you a proof of the singular interest I take in your progress in virtue, by making one observation, which I trust you will receive according to God. In your letters you fail in simplicity. You seem to aim at elegance of style, like one who aspires to the reputation of being a good writer. There is a certain amount of affectation in your words and in the turn of your phrases. Come, my dear child, let us be simple, like Our Lord Jesus Christ in the Gospel. This simplicity will help us to acquire humility, and will make prayer easier.

"I hope you will receive this mark of fatherly interest well. It will let you see how I rely on your good spirit and your good heart."

In all his letters one notices the simplicity and elevation of his direction; the gift of giving peace to souls and of sanctifying them in their state of life; the art of making them advance gradually, even to the highest summits; an admirable thoughtfulness and condescension, an exquisite politeness, a deference towards everyone which yet is full of dignity; an unwearied patience; a profound humility; above all, a piety, a zeal for souls, and a charity, which reveal the apostle and the saint. In all his dealings with men, Father Gin hac was guided, not by human views, but by the light of faith. Before

writing or speaking he consulted God; he then sought to express the interior voice he had heard, which gave a marvellous efficacy to his words and letters.

Of unbounded devotedness towards the souls confided to him by God, he practised faithfully the counsels given by him to the Tertian Fathers, to be all things to all men. "Such," he used to say, "is the rule of charity followed by the Apostle St. Paul, and taught by him to us. That is the secret of obtaining everything, and of triumphing over every resistance. If the missionary devotes himself entirely to a parish, to each and to all, refusing himself to none, he will gain all hearts. A soul gives itself up to whomsoever gives himself to it. The price it costs is ourselves, with the grace of God. This condition fulfilled, what fruit for our apostolate, what spiritual progress for ourselves, what glory for God!"

III. POWER WITH GOD

"God," says the Psalmist, "grants the desires of those who fear Him." Thus the faithful were convinced that He refused nothing to His faithful Servant. Some facts give strength to this belief. From Tartas, in the Landes, a young seminarist wrote, on October 16, 1902: "My family owes a debt of gratitude to Father Ginhac. My mother had four children, who died almost immediately after their birth. Not without reason, the same fate was feared for me, when my uncle had recourse to the Servant of God, and to his fervent prayers my preservation was attributed."*

"In 1892," writes a Jesuit Father, "I was preaching the Lent at Montpellier, when I was attacked by influenza. The doctor who was consulted said I should interrupt the sermons, and that each time I got into the pulpit I was asking God to work a miracle. However, I continued to the end.

"Dr. Grasset then prescribed a course of treatment,

* Encouraged by this, the young seminarist asked for a relic of his protector, in order to obtain the cure, or at least relief, for his mother, who for twenty years was tried by cruel sufferings. At the end of the Novena there was a marked improvement.

which I was to follow at Avignon. Father Gin hac, my Superior, did not at all relish these orders. One morning he came into my room, biretta in hand. 'Don't you think it would be better to ask God for your cure? Did you make a Novena?' Upon my reply in the negative, he went on: 'Well, Father, we must make one.' My reply made him smile. He went away, and I did not begin the Novena.

"After a few days he came to me again, and decided on the mortification and prayers of the Novena, which was to be addressed to St. Ignatius. He was going away when I stopped him, and said: 'But, Father, if I continue to follow the treatment, how shall we know whether the cure is to be attributed to the saint or to the remedies,' and falling on my knees at his feet: 'Father, will you order me to put all these aside'—I showed him the different remedies—'and to follow common life in everything? Of course, you must take the responsibility of the obedience.'

"He was surprised, and said nothing. Raising my head, I saw him recollected, with his hands joined, looking up towards heaven; and then, after a minute's silence, he said, 'Very well, yes'; and he gave me his blessing. When pronouncing the word *descendat* of the formula, he leaned his hand heavily on my head, as if to make the blessing enter; then he left me.

"A few moments later the Brother Infirmarian took from my room everything belonging to his pharmacy.

"During the midday recreation I had strength enough to keep walking the whole time, a thing that had not happened for months. From that day forward I resumed common life, and undertook every kind of work. I was cured.

"I understood that the venerated Father would make the Novena with me. I do not know if he commenced it; for my own part, I cannot remember doing so, but I have always attributed my cure to his prayers."

Father Paul's prayers were, without doubt, more efficacious in the spiritual than in the temporal order. In heaven only will it be known how many graces his disciples owe him.

A religious of Marie-Réparatrice writes: "My father had such veneration for Father Ginhac that he always carried one of his letters about him as a relic. Shortly after his death, my brother came to see me at Toulouse, in order to arrange family matters. Just then Father Ginhac was at the Residence, and the idea came to me of sending my brother, for whom I desired a religious vocation, to visit him. I spoke about the matter to the Father, saying to him in simplicity: 'If my brother has no vocation, you must get him one by your prayers, and do not let him go until you have succeeded.'

He could not help smiling at my *naïveté*; then, after a moment's reflection, he told me to pray very hard, and that Our Lord would hear me. When I was leaving him, I heard him say again with joy: 'Pray hard, and we shall capture him for the good God.'

"The difficulty was to get my brother to visit him, and I greatly feared that my efforts would prove useless. In spite of all I could do, he would not promise anything, and he went away leaving me in uncertainty. Surely the saintly priest must have recommended the matter to God, and it was his prayers that obtained what I desired."

The young man himself adds:

"I meant to get to Paris as quickly as possible and seek for a good position, but at Toulouse my sister begged so hard I would see Father Ginhac before I left the town that I went to pay him a visit. After a few words full of charity and of perfect good breeding, the Father asked me what I meant to do with myself. 'I am going to Paris,' I replied, 'to seek for a position, probably in the insurance offices.'

"'Are you quite sure,' he replied, 'that God does not call you elsewhere? Could you not make a retreat?' Although I did not mean to keep my word, I promised to make the retreat. At once the Father led me to the chapel, where we only remained a few seconds; he then accompanied me to the door.

"I had scarcely left him when I felt completely changed, and at once, without the smallest hesitation, I decided not

only on making the retreat, but on entering the Society of Jesus. From that time forth my resolution was unshaken. During the six months that preceded my entrance into the Novitiate it seemed to me that no human power could have made me alter my mind.

"It is impossible not to see in such a marked change, produced in me under such circumstances, the effects of Father Ginhac's prayers. I look upon it as a real miracle, because certainly I was very far from thinking of a religious vocation."

The sister of this young man continues:

"A lady who followed the Father's direction declares that it is to him she owes her recovery of calm and peace, which until then no confessor had been able to give her for any length of time.

"Another person, who for many years had lived far from God, was after her conversion so uneasy about her salvation that she could not sleep, thinking herself unworthy of pardon, and doubting the validity of all her confessions. Acting upon advice, she went to Father Ginhac. He listened patiently, and did his best to reassure her; then he added firmly: 'You must understand that there is never again to be any of this. I take all the responsibility upon myself, and you will go to heaven with many souls whom you will save.' Since then that person enjoys the greatest calm and peace, and if by chance any little cloud causes her uneasiness, she reassures herself, saying: 'I have the promise of a saint.'

"One of my relatives had been leading a life by no means edifying. Greatly desiring her conversion, I spoke of her to Father Ginhac, hoping to get the help of his prayers. He promised me that he would pray a great deal, adding that she would surely be converted. A short time before his death, to my great surprise, the venerated Father himself wrote inviting me to pray for this person. From another source I knew that it was more than ever necessary, though I never doubted the realization of the promise made me by the holy man. When all seemed lost, the conversion took place.

"Once when travelling by coach, Father Ginhac made

such an impression by his holiness that a person, to whom he was previously quite unknown, spoke to him and recommended to his prayers a member of his family, then in danger of death, begging at the same time for some little object to be given to the patient. The Father promised to pray, and, taking a tiny cross from his pocket, he added: 'Make him kiss this; it will do him good.' His words came true, and the sick man was cured."

Father E. Frézals relates that while he was at Castres a lady came and told him that she had given herself up to the demon by a little note, signed with her own hand, and, furthermore, that Satan had taken possession of the letter. Terrified at what she had done, and filled with remorse, she asked for advice. Father Frézals consulted Father Ginhac, who answered: "By prayer and penance Satan must be forced to give back the note."

"From that moment, doubtless, the holy man must have prayed and macerated himself rigorously, because after a few days, whilst I was serving his Mass, the note appeared on the altar."

"One of our Sisters," we read in a statement already quoted, "was under the influence of a terrible temptation. Not finding in our Society a particular thing she had hoped for, she wished to leave. This was before her vows, and during the month of St. Joseph, whom she never ceased to invoke. On the very evening of March 31 she met Father Ginhac for the first time, and opened to him her soul, so upset by temptation. He listened, remained silent some time, and then said impressively: 'Stay in the name of St. Joseph; I promise you that you will have it' (the thing she so desired)."

"At that time no one could, humanly speaking, have thought that such a thing would ever be in our Society; it was introduced by extraordinary and providential circumstances. Later on, this Mother wished to allude to this in conversation with the Servant of God, but he quickly changed the subject with a movement of his head, which was familiar to him when he meant to say, 'Enough.'"

From Rome another religious of Marie-Réparatrice writes:
 " Having had the happiness of speaking to Father Gin hac, I told him the dispositions of my soul. He answered me with his usual simplicity: ' Yes, child, that is good; but for you it will be the contrary.' I admit that I did not then understand what he meant, but I believe that the Father predicted what was afterwards verified. The short and precise words he addressed to me on the subject are engraven on my soul. I always find in them a safe rule of conduct."

IV. FIFTY YEARS OF RELIGIOUS LIFE

On January 3, 1893, Father Paul completed his fiftieth year in religion. Since the day when the great cross at Mende had changed his heart we have seen him rise ever higher and higher in the paths of perfection. What merit was accumulated during all those years of continual fervour and heroic mortification! The anniversary was not forgotten at Castres.

The Minister accordingly wrote to the Father Provincial: " I asked the Superior's permission to have his jubilee celebrated, as is customary. He answered: ' Is it really fifty years? . . . ' Then, after a moment's reflection: ' First-Class Feast, but no singing—none at all.' I protested, but the reply was the same. What we all wish is to give him as much pleasure as possible. If the feast will be more pleasant for him without the singing, perhaps it would be better to give it up."

The jubilee celebration took place on Wednesday, January 4. The following sonnet will give an idea of the " verses " and " prohibited songs " that Father Paul had to endure:

" Saint Ignace, un beau jour, voulut un compliment,
 (Pourtant ce n'était pas, je crois, sa cinquantaine),
 Compliment bien tourné, comptant, à la douzaine,
 Qualités et vertus, et puis, du sentiment !

" Edmond Auger le fait, le lit à notre Père;
 Et lui, tout souriant: ' Fort bien, mais dites-moi,
 Mon fils, à tout ceci faut-il ajouter foi ?'
 ' Ah ! pour cela, repart Edmond, c'est votre affaire !'

"Les rôles aujourd'hui, sont quelque peu changés:
 Vous ne nous avez pas, que je sache, obligés,
 Mon père, à vous chanter; l'amour seul nous amène.

"Laissez faire ! A vos fils ce devoir est si doux !
 Que si nos compliments vous causent quelque peine,
 Eh bien ! n'y croyez pas; nous y croirons pour vous."

The Father Instructor's smile was mingled with pity, which seemed to imply: Poor Fathers ! you know not what you say !

In reply, after having spoken of the happiness of being in the Society and of his own unworthiness of such a favour, he urged us to correspond well to our vocation. "When a soul," he said, "has not responded to the call of God, when she abuses grace, she no longer flies: she drags herself along painfully. She is a wounded bird, a machine, powerful perhaps, but of which the spring is broken. Nevertheless God does not abandon this soul; by an effect of His mercy, He draws some glory from it; but the original plan is not carried out." Thus, without bringing himself forward, the Servant of God obviously meant his own soul.*

His intimate thoughts are revealed in the letters he wrote at this time.

"You regret that you are not a poet. Alas ! those fifty years deserve neither verse nor prose. But what I do need is prayer . . . that I may repair a little of the past, and that I may not swerve from the path until the end."

To a Sacred Heart nun: "It is most necessary to pray for me; it is not sufficient to have passed half a century in religion. One should ask oneself before God what one has

* Those who were in Father Paul's confidence may recall that he loved to apply these two comparisons to himself. He believed, however, that God could cure the wounded bird and replace the broken spring, as is shown by this little dialogue with a Father, some years after his Tertianship. "I feel discouraged.—He who gets discouraged does not go far.—But how can I be otherwise ? I break my strongest resolutions after a few hours.—Well, that is an additional misery, that is all; a new means of showing forth the glory of Our Lord.—But my faults will render, and have already rendered, impossible the realization of God's first designs on me.—He will make a still more beautiful one."

"These words," says the Father, "did me much good, and I have often repeated them to others, with great profit."

done during those fifty years, with so many helps, for His glory, for souls, and for the Church."

To the Provincial: "Before anything else, let me thank you for the interest you have shown in my poor person by your recent visit to Castres. Certainly, considering the very little I have done for the Society during all these years, I would have wished to have been forgotten. How can I repair the sad past? Be good enough, Reverend Father, to obtain for me from the Sacred Heart of Our Lord that courage and generosity which I need so much."

V. THE PERFECT MAN

Father Paul was nearing the end of his career. In his body, worn out by vigils and penances, the infirmities of old age began to make themselves felt; but they were conquered by an indomitable energy. The efforts of his soul struggling with exhausted nature now became more apparent.

This gave rise to a feeling of disappointment in some, who would have wished more ease in his exterior, more colour, heat, and erudition, in his conferences. But these desires in no way diminished their esteem and veneration. Witness the portrait traced by one who was most sensitive to these imperfections.

It shows us in the Father Instructor a "perfect humility, great respect for others, kindness, loyalty, charity; secret and continual prayer, submission to God's will; pitiless mortification, love, and conviction of his nothingness—views entirely supernatural. . . heroic constancy in the exercise of every virtue.

"If in his life he has worked no miracles, it is doubtless *propter incredulitatem eorum*; but I know no man who prays with more faith, more good-will or disinterestedness. . . . If at times he is not able to console, at least you feel that he shares in your trouble, and that he would give his life to relieve you. . . . With regard to the sick, he may be a little awkward, but one feels him to be a man so denuded

of egotism that the very sight of him always consoles. . . . As for money, he does not know what it is; he would give a fortune to relieve the suffering."

How many times one heard Fathers, coming from great distances, congratulating themselves on being sent to Castres to be formed in the school of a saint. "Did we but see and hear him for a year, the Tertianship would be one of the greatest graces of our lives."

From Jersey, Father Camille de Beaupuy wrote: "Father Ginhac quickly saw what suited each one. Direction, clear, sure, precise, absolutely decided and frank, was perhaps what the Fathers valued most in him.

"A man of profound common sense, he went straight to the truest forms of the spiritual life. To act in everything through love of God, guided by the light of faith, was, I think, the whole substance of his teaching—at least during retreats and public conferences. He expressed himself like a professor of theology, with clearness and exactitude; but at times he became eloquent when speaking of pure and complete abnegation. 'God alone sought for Himself alone.' He could, we may say, speak of nothing else.

"God not passively waited for, but sought by efforts, by human activity and by proper means: this was another character of his direction, one easily reduced to the former. In the work of sanctification the Father gave a large—a very large—part to human energy. It seems to me that I can still hear him saying: 'When once the saints of the Society had said, "*I will*," it was done.'

"How forget him at night, when the bell had rung, coming to visit his weary Tertians, and the respect he mingled with his charity!

"Poor in everything, clothed in a worn soutane, his hair brushed like the novices, he joined to this humble exterior, which struck one at once, perfect cleanliness and an irreproachable deportment. These two things, so difficult to unite, he succeeded in doing, because in this, as in all else, he was a man of reason and a perfect observer of Rule.

" Among the recommendations which he gave during the Long Retreat were obedience to the Pope and deference towards Bishops. All his direction tended towards absolute obedience, such as St. Ignatius understood it. In what a tone he used to say: 'Ah, Fathers! how rare are truly obedient hearts!'

" Of his humility, I shall only recall his respect and condescension towards the secular clergy and the advice he gave us on this point.

" I am inclined to believe he received from Our Lord extraordinary gifts. In a private conversation he once said: 'I know someone who often heard an interior voice.' Under the circumstances his questioner thought that this privileged soul was the Father himself. During an account of conscience he foretold to one of his Tertians an important event, in an assured tone, which greatly impressed him. Everything happened as the holy man had indicated.

" On the other hand, he one day said: 'Let us who walk in the way of ordinary prayer and pure faith be happy with our lot.' If in truth he ordinarily followed this path, was it not only the more meritorious? He used to say that fervour constantly maintained is a martyrdom."

Reference has been made to the perfect obedience of the Servant of God. When Leo XIII. issued his instructions regarding the existing Government in France, M. de Saint-Simon went to see Father Ginhac, who was then at Castres. Naturally the conversation turned on the event of the day. Father Ginhac spoke only one sentence, which, however, sufficed to guide M. de Saint-Simon: "When the Sovereign Pontiff speaks, we must obey with our eyes shut."*

Hearing him speak of the Church, one felt that he had for

* Father E. Charel writes: "Father Ginhac said to me one day: 'This morning I remarked that you did not completely open out the corporal at the beginning of Mass.' I replied that this custom was fairly general in France, and that it was done so as to avoid taking any Particles, which might be left on the corporal, away with the veil. 'The rubrics prescribe that the corporal be unfolded,' he said, 'that does not mean half-folded. Let us not pretend to be wiser than the Church.'"

it and its visible head a tenderness and devotion, a veneration and submission, without limit.

With regard to the Superiors of the Society, it was the same spirit of faith, the same sincere and filial attachment, with no affectation in the respect and love he always showed them; all came from the heart. Docile to the least desire, he loved to live in dependence on them. When, after the expulsion, the Provincial was obliged to retire to the little house in the Rue Montplaisir, it was remarked that, on passing through Toulouse, Father Ginhac always came to beg his hospitality, happy to live, were it only for a few hours, under the yoke of obedience.

"You ask me for my impressions of Father Ginhac," wrote Father Orti. "They may be summed up in a few words: I have never seen holiness carried to a higher degree of perfection, although I have known very saintly religious of many Provinces.

"Before I knew him I had heard wonderful things of his mortification and his holiness, but the reality was more marvellous still. I saw in him, everywhere and at all times, in his room, in conversation, in his conferences and spiritual exhortations, above all in the chapel and during Holy Mass—a man all in God, all of God, all with God, all full of God, so that in seeing, and still more in listening to him, one felt God's presence.

"One might have thought at first that the austerity of his life, which was somewhat reflected on his face, would render his virtue less amiable and dealings with him more difficult. It was nothing of the sort. He was kindness and charity itself.* I shall never forget the tender affection he showed me, particularly at his last hour; for me it will

* Speaking of his charity, a member of the Community says: "Being deaf, I could not hear the points of meditation well. As soon as the venerated Father saw this, he asked me to meet him in a little room, and there, after each exercise—that is four or five times daily—he briefly repeated for me the subject of his conference, and all that, with as much calmness and serenity as if his time were quite at his disposal, when, in reality, he had far too much work. One evening he did not come. After waiting for some minutes, I went back to my room. The holy man soon followed me, and apologized for an involuntary forgetfulness."

be a pledge of his protection from heaven. I always keep several of his relics. They have been used in three cases of illness, twice with success."

We see clearly that if Father Ginhac's disciples admired his heroic austerity, they admired still more the wonders of his charity. "A loving mother could not act otherwise towards a beloved son. I always was under the impression that Father Ginhac was a saint, and a most amiable saint. When I heard of his death, I did not think it well to celebrate Mass for the repose of his soul, but rather in thanksgiving for all the graces bestowed on him by Our Lord."

Another adds: "Everyone in the Province witnessed the transformation with regard to exterior manifestations of charity which took place in him with time and age. He who was naturally so austere became exteriorly gentleness itself. It was delightful to talk to him; he knew so well how to make himself all things to all men.

"Father Ginhac was admirably gifted with the natural qualities of heart—kindness, loyalty, refinement, generosity—in such a way that, even without his eminent gifts of grace, it would have been a real pleasure to live with him. The severity of his first years had disappeared; he had become more approachable, whilst preserving his firmness, and I quite understand the words of one of his friends at the news of his death: 'He was the man I loved best here below.' "

CHAPTER XV

CASTRES—DEATH OF THE SERVANT OF GOD (1895)

I. "ESTOTE PARATI"

ALTHOUGH Father Ginhac had abused his robust constitution, he had not felt as much as many others the effects of old age. He still considered himself sufficiently strong to continue his vigils and mortifications; but during his last years it was remarked that he no longer deprived himself of necessary food. During the retreat of 1893 he insisted on being allowed to give the points for the night meditation. He rose at midnight, and, in spite of that, was, as usual, before the Blessed Sacrament when the Community were called in the morning. To prevent him doing this an order of obedience would have been necessary, but this order was not given because it was known that the Spirit of God guided and sustained him.

Nevertheless death was approaching, and he welcomed it. The Prioress of the Carmel of Tours wrote in 1880: "I asked him what was the best preparation to make for death. He replied without any hesitation: 'The habitual exercise of love.' I asked for an explanation, and he said: 'To transform our thoughts, our words, our actions, our work, into acts of love, and that by the will, which always depends on ourselves, whilst feeling does not. Nothing is simpler than death for the soul that loves Our Lord. It is like the turning of a leaf: on one side time, on the other eternity. Our life should be a continuation of supernatural acts, and when God says cease, death is the last. What are we doing during life? We are working for the glory of God, and in His own good time we shall also die for His glory; it is

only a matter of detail. No uneasiness about the past, because it is Jesus our Friend who will judge it; and after having granted so many graces, He will take pleasure in granting us still more, so that the last will be the best. Therefore boundless confidence, constant love, total abandonment, and consequently complete expansion of heart."

Reading these lines, one will doubtless say: That is just how Father Paul must have made ready for death. In reality, penetrated with the sentiment of his miseries, he trembled at the thought of God's judgments. "I may yet be damned," St. Bernard used to say. "Father, shall I be saved?" asked St. Mary Magdalen de Pazzi of her Director at the moment of her death. In the same spirit Father Ginhac, shortly before he expired, when one of his sons said, "You will remember me in heaven," humbly replied: "Yes, if I go there. . . ."

But this sentiment of humility did not disagree with the feeling which dictated the following lines: "Review before death, which by the infinite mercy of Our Lord leaves me no fear; made in June, 1883, at Mourvilles to Father R., completed for the Feast of St. Paul, June 30, with peace and confidence in Our Lord. No going back again. I could do nothing more regarding manifestation and contrition. Consequently total abandonment to the Divine Mercy. *Item*, May 23, 1886. *Item*, once more and carefully on June 21, 1888."

Other notes, written partly in pencil and with abbreviations, reveal the holy Director's thoughts during his last retreats. Such as he appeared in the beginning of his career, so was he at the end—a man of courageous and patient struggle, a man of prayer and humility—in one word, always the "Man of the Exercises." The ideal perfection proposed by St. Ignatius in the Kingdom of Christ, the Two Standards and the Three Degrees of Humility, had become the habitual rule of his life. He has reached those serene regions where the soul seems, as it were, inaccessible to earthly thoughts.

"*Death*—I shall die! Accept death in order to accomplish the Will of God, to give Jesus Christ life for life,

to live with Christ, to offer to God the sacrifice of myself and of my all, and to have eternal merit; to quit this body of sin, this sinful earth, where sin reigns, and where one is always exposed to the danger of sinning.

"What is to be done?" First, cast the past into the ocean of the Divine mercy by a big act of confidence; secondly, prepare oneself; thirdly, unite oneself to God, live for Him alone, at least by entire fidelity to grace, to regular life, to the duties of my charge, and finally by means of my vow to the Sacred Heart."

What was this vow? During the Retreat of 1889 he wrote, after the contemplation on Nazareth:

"Thanks to a very strong grace, I was able to pass almost an entire hour in a suppliant attitude, in spite of the intense heat, contemplating the adorable person of Our Lord, constantly occupied in rendering infinite glory to His Eternal Father, and in promoting the salvation of mankind, by His own oblation and immolation."

"Thus, to procure the greater glory of God, to make reparation for the human race, to practise constant and complete self-abnegation, was the one act of His Heart, which He perpetually renewed. What could be grander, more beautiful, or more salutary? Is it not temerity to dare to unite myself to this Divine and sovereign act and to elicit it as often as possible? For a long time I have been trying something similar. Could I not, with the assistance of grace and a very special help from Mary, my Mother, bind myself to make this act every hour, if not every half-hour? What reparation this would mean, and what a help towards holiness!"

This thought, which already in 1889 was the food of his spiritual life, reappears in 1891, first in the lines already quoted, and afterwards in the contemplation on the Incarnation:

"In clothing Himself with our nature, the Son of God, with an infinite longing and love, offers Himself to God His Father in order to render Him infinite glory by the redemption of the human race, making a total sacrifice of

Himself during His whole life, even to the death of the cross.

"Then the thought came to me to bind myself by vow to make five times, morning and evening, this act of perfect oblation of the Incarnate Word, offering myself also in such a way that everything during the interval should be done in that spirit."

After the Meditation on the Two Standards the generous resolution is again confirmed; finally, at the end of the contemplation on the martyrdom of the Blessed Virgin, it is formulated in the following vow, which he renewed morning and evening:

"In union with the offering made to the Divine Majesty by the Sacred Heart at the moment of the Incarnation, on the Cross and in the Eucharist, I offer myself in union with the Blessed Virgin Mary, in order that the most holy Will of God be fulfilled in me every instant, as perfectly as possible, through the motive of the most pure love.

"I will always dwell in the Sacred Hearts of Jesus and Mary, at each respiration renouncing positively everything displeasing to them, and wishing to embrace everything that is agreeable to them."

Thus from year to year he prepared himself to die, often repeating the following prayer:

"O my God, in order to repulse every temptation to fear or uneasiness at the thought of my approaching death, I place my whole being in Thy hands by an act of entire confidence and perfect abandonment to Thine infinite mercy.

"I accept with humble gratitude all the pains and sorrows it will please Thy goodness to send me, looking on them as the greatest pledge of Thine infinite tenderness.

"Henceforth I will do all through love, praying, acting, speaking, suffering, and dying, from a motive of love, in union with my Divine Saviour consummating on the Cross His bleeding sacrifice."

In this way Father Paul prepared for the end. We must now follow him through the final struggle.*

* Father Ginhac had great confidence in St. Joseph, patron of a happy death. In order to obtain from him a holy death, he

II. THE LAST STRUGGLE

During the vacation of 1894 he went to Paris, where he was to give the Exercises to the Carmelites at the Rue d'Enfer. "I implored Our Lord," writes the Mother Prioress, "not to take him to Himself until we got the grace of seeing him once again. Upon his arrival, I expressed my confidence and my joy. 'I have neither light nor virtue,' he replied, 'but I am entirely devoted to your souls.'"

From the very first day the old wound in the leg became troublesome, and once more opened. He took good care not to mention the fact, and even covered on foot the long distance between the Rue Monsieur and Carmel, sometimes losing his way and being greatly fatigued. They were obliged to have recourse to stratagem in order to make him take a car. His voice was weak, but his short, inspiring instructions did immense good. The Sisters gathered up these last teachings of the venerated Master, and the furniture and vestments he used were laid aside as relics. His approaching end seemed to be in everyone's thoughts.

From Paris Father Ginhaç went to Spain. For the second time he gave the Exercises to the scholastics at Uclès.

Upon his return he had the consolation of stopping at Manresa to make his own Retreat. For eight days he was to be seen almost continually at prayer in the Santa Cueva; on his knees, motionless, he drank in the spirit of St. Ignatius. "I hope," he wrote, "that, as you foretold, I received precious graces. I must now set seriously to work to belong to myself no longer, but in all things to accomplish the good pleasure of Our Lord, and in this you can help me by your prayers."

Of the wound in his leg we hear no more. The Servant

asked him for a holy life. At Toulouse he composed for the novices a prayer full of the spirit of the Exercises: "O beatissime Joseph, pater, da nobis Jesum et Mariam, intimius cognoscere, ardentius amare, studiosius sequi. (O Blessed St. Joseph, our father, give us a more intimate knowledge of Jesus and Mary, a more ardent love, a more perfect imitation).—Gloria Jesu, Mariæ et Joseph, ab omnibus et semper, in sæcula sæculorum. Amen."

of God thought that this time also he would get over it easily. A handkerchief tied round the wound was the only precaution taken since he left Paris. However, as soon as he arrived at Castres, in order not to fail in the Rule, he was obliged to make it known. We may guess the state in which the Brother Infirmarian found matters.

Some days after this the doctor ordered rest. But how could he take it? The Long Retreat was to begin on November 3. Twelve Tertians were to follow it: "A small number," wrote Father Paul to the Provincial, "but enough, if each one gave himself up completely to grace and became an apostle and a saint. . . . Nearly all are more or less delicate, so I propose, with your approval, not to oblige them to rise at night. . . ." The proposition was the more readily agreed to on account of the Instructor's own great fatigue. This was the first time in his long career that he did not interrupt his sleep.

"From the very beginning," says a Tertian, "the Father sought to expand our hearts by confidence and generosity. No day passed without speaking to each of us. Once only I was unable to meet him; that night he came to my room to know the state of my soul.

"Towards the end his face had become livid; he walked with difficulty. Soon he had to sit down, with his leg extended on a chair, and in this position he heard our account of conscience and our confessions. Even then, however, he went up and down to the Tertians' quarters at least four or five times every day, and he continued still to kneel during his thanksgiving."

With this treatment the wound did not heal. The Brother Infirmarian told the patient that it would be well for him to remain in bed, but he refused on account of the duties of his charge. He even added: "If I lay down, I could not get up again." However, at the earnest request of the Brother, he consented to go to the parlour to have the wound dressed by the Superioress of the religious of St. Vincent de Paul, who came with an experienced nursing Sister.

The Father Instructor was supposed to go to Toulouse for the Quarter Tense. To the Father Provincial, who expected him, he wrote: "As the wound in my leg is not quite healed, it seems to me prudent (please God not an excessive prudence) to put off the journey for some days.

"As Christmas approaches, allow me, Reverend Father, to offer you in the name of all our Fathers and Brothers our wishes for a holy and happy year, as well as the assurance of our religious affection and entire devotedness in Our Lord.

"Be good enough to bless and recommend us to Our Lord in your holy Sacrifices, in union with which I am

"*Reverentiæ Vestræ infimus in Christo servus et filius,*

"P. GINHAC, S.J."

It was the last good-bye of the humble religious to one of his novices now his Superior.

On December 19, Father Paul was not considered seriously ill, and he suspected the gravity of his case less than the others. He was so accustomed to his wound, he had so often irritated it with impunity, that in good faith he said again and again to his Infirmarian: "Say nothing about me to Father Minister. Why make such a fuss about a trifle?" When the doctor of Castres ordered rest in bed, the Instructor, in face of the grave obligations of an office which could not be neglected for a mere nothing, was justified—nay, even bound—to reply as he did: "I cannot."

All that he believed himself authorized not to refuse, all that he allowed himself, was to extend his sore right leg on a chair and not to go down to the refectory. But even this concession was not to the liking of the mortified saint. Scarcely had the new régime been accepted than between the young Brother Infirmarian and the old man, his Superior, a regular strife began: "Father, take a little Bordeaux." "No, none of that; the poor have none." If he were brought some delicacy, "These things," he would say, "are for those who are really ill;" and he added: "Say nothing to Father Minister about me."

In spite of his suffering state, when Christmas came there

was no alteration in the order of the day for the Third Year. In the habits of the Father Instructor there was just one change: he extended his bad leg on a chair when his duties did not take him outside his room. But he kept the leg so high and held his body so erect that the position would be unbearable to anyone else even for a few minutes.

This he called resting.

"On Christmas Day," writes Father Orti, "I served his three Masses. Afterwards I had to wait for half an hour for the Brother who was to serve mine. Father Gin hac wanted to take his place, and it was only by going away that I could prevent him doing so."

It was probably the fatigues of this Christmas Day that so increased the evil as to alarm the Prefect of Health, who wrote to inform the Provincial. In compliance with his wish, till the end, the patient submitted to every prescription, and, as desired, went back to bed next day after Mass. He did the same on the 31st, and when the community wished to offer him their New Year's greetings that evening, he refused, saying: "No, it is not the right thing for me to receive them in this way."

On January 1 he again said Mass, and made his thanksgiving on his knees. When coming from the chapel he felt very tired, and, as on preceding days, returned to bed. Until now he had written some letters on his desk; before sending off one, he dictated it to a Tertian Father. "I have caught a cold," he said to him. "May God's will be done. Pray for me." The doctor, called in haste, found that one lung was congested.

He seemed to have a presentiment of his approaching end, for his chief occupation that day was to have all his private notes destroyed. He asked the Brother Infirmarian to give them to him, and when the latter hesitated and sought some pretext to save them, the Father showed him one by one the papers he was to take. In vain the Brother tried to keep back some of them. With a watchful eye Father Paul followed what was going on, and said: "Burn everything. . . . I command you! . . . Do you wish to

oblige me to do it myself?" Thus three notebooks and some letters were cast into the flames.

"The Father was not as yet very weak," relates Father J. Nazareth, "and was able still to send off his letters. In the afternoon he asked for his patron for the month of January. I brought him the tickets, and he desired me to draw for him. It was the Conversion of St. Paul. I saw that he was pleased, and whilst I read the maxims which accompanied the picture of the saint, he appeared equally so. 'Yes, yes,' he said, as if to express the idea that the words were most appropriate. The leaflet ran as follows: '*Thought*—To how many could Our Lord say with more reason than to Paul, "Why persecutest thou Me? Is it thus that thou respondest to My benefits, to My love?"' . . .

"'*Practice*—Say often with the holy King David: "Lord God of my salvation, convert me and turn away Thine anger from me."'"

From that day the Tertians were forbidden access to the Father Instructor's room.

Wednesday and Thursday, January 2 and 3, were spent in great anxiety. Remedies had freed the lung and lessened the fever, but sleep had not returned. Quite suddenly on Friday a new symptom appeared; in the space of an hour the patient was covered with a rash and large red spots. Greatly alarmed, the Father Minister suggested a consultation, but the doctors reassured him. In fact, next day the patient seemed to have gained a new lease of life; he could take liquid food, and the future was full of hope. When the doctor came he gaily said: "Well, doctor, will you allow me to get up to-day?"

On the following night he again got no sleep, owing to the feverish agitation and insupportable itching. For some time he was delirious, which was followed by great weakness and a distaste for food.

"I had the happiness," says Father Nazareth, "of watching him the first night. When I came into the room he said to me: 'You are not able to stay up, Father; it will injure you.' I reassured him. He then told me to sit

near the fire. When I gave him a drink, he said: ' Bless it, bless it ! ' I once offered him plain water. He would willingly have taken it because a kind of internal fever consumed him, as he acknowledged, but he replied to my offer: ' The doctor did not order that; you are taking the initiative. I cannot accept it. ' I insisted, adding that a little water could harm no one. He then took half a spoonful.

" Towards midnight he said to me: ' What o'clock is it ? ' This was in order to prepare for Holy Communion. Speaking of this, he said: ' How badly I prepare to receive Our Lord ! May God pardon me my sins ! May He detach me from the world, from myself ! ' He pronounced these words in such a tone that I was greatly impressed.

" As he tossed about, a prey to fever and intolerable itching, the Brother Infirmarian said: ' Father Issoulier* never stirs in his bed, whilst you are always moving. . . . ' The poor patient then put his hand to his head to sustain it, and remained thoughtful. Suddenly he raised himself, and gave me his rosary, which he held in his hand: ' Put these beads at my blessed Mother's feet. Ah ! may she and my good angel guard me. '

" ' You may leave me now, Father; they will take care of me. ' I answered that it would be well for me to remain, so as to replace the coverings if he inadvertently threw them aside, since Father Issoulier had got inflammation of the lungs in this way. Did this name recall what the Brother Infirmarian had said a short time before ? Suddenly he cried out: ' How wretched I am ! I am abusing every grace. Each position in my bed is a grace, and I continually change it ! ' Then he remained silent and motionless until I went away, twenty-five minutes later."

He often expressed to the Minister his fear that he was not treated as the most undeserving in the whole house; too much

* The venerated Father Issoulier, was held in great veneration at Castres. Confessor to Father Ginhac, he died a day before him. It is greatly to be regretted that he did not survive his penitent. Speaking of the death of his friend, the Brother Infirmarian said: " And now what shall we do ? You ordered me to burn all your notes, and Father Issoulier has just gone, so how can we ever know anything ? " Father Ginhac only smiled.

was always being done for him. In the midst of the greatest pain and the ravings of delirium this feeling betrayed itself. One day, whilst someone replaced the quilt on his shoulders, he murmured: "How many poor people have none!"

Others deserved every attention; he did not think himself worthy of the care he received. He asked pardon of everyone for the trouble he gave, and showed more solicitude for the health of those who nursed him than for his own.

"When I am alone," he said to the Brother Infirmarian, "it is sufficient to have one log in the stove, but when others come, see that there is a good fire. Is it not tiresome to be with the sick? They can only think of themselves." Then, after a pause: "All that is good for humility."

On another occasion, when the time for our walk approached: "There you are, like so many orderlies. Be off for a walk!" And then two or three times: "Good-bye, Father, good-bye!" The Father did not go, so he said: "I am going to give you my blessing. . . . Tell the Fathers of the Third Year to become holy."

During the night, in the midst of acute sufferings, a cry of pain would sometimes escape from his lips, mingled with humble acts of abandonment into God's hands. "I suffer, I suffer. May God be praised! Make the sign of the cross on my forehead with Lourdes water."

Thus even in agony he did not cease to pray. Sometimes his soul was quite taken up in the contemplation of the Divine mysteries. On the night before the Epiphany he accompanied the wise men on their way to Bethlehem. "What a night, what a night! Our Lady receives them! O my Mother, my Mother Mary!" Then he said: *Gloria in altissimis Deo et in terra pax*. . . . He stopped and repeated the word *pax* several times with his whole soul. On the morning of the Epiphany a ray of sunshine penetrated into his room. He at once began to speak of the goodness of God in sending that beautiful light, and in a tone full of piety recited the versicle: *Dominus regit me et nihil mihi deerit: in loco pascuæ ibi me collocavit*. All

those who watched with him remarked the solemnity with which he from time to time made the sign of the cross.

To the end his filial confidence in Mary never wavered. "She watches over me, my Mother Mary!" This exclamation was constantly on his lips, even in delirium.*

January 6 was the fifty-second anniversary of his entrance into the Society. He mentioned it to Father Nazareth, who said: "Father, would you like me to say Mass in thanksgiving?" "Oh, I am not worthy of that, but do as you wish." How often did he not repeat this act of abandonment during his illness! It was his own particular remedy, and the one he took with pleasure, in the midst of frightful sufferings. "May God forgive me! May God detach me from myself!" were ever on his lips.

The night of the 8th was bad. Next day he said: "I passed fourteen hours in darkness." Nevertheless his sufferings did not make him forget others. "I apologized," writes one of the watchers, "for tiring him by replacing the coverings so often. He answered: 'Oh, if only by that means I could diminish your own pain!' And again: 'Yes, if I could only rid you of your sufferings!' and he turned towards a picture of the Sacred Heart with an indescribable expression of supplication."

In the great pain and anxiety which he appeared to endure his eyes sought the picture of the Sacred Heart, with the same suppliant expression, and at once serenity returned.

On Wednesday, January 9, Father Issoulier received the Last Sacraments. Towards two o'clock p.m. he began the *Salve Regina* in a trembling voice. He interrupted it to

* Father E. Pradel writes: "One night towards eleven o'clock, whilst I was very ill with influenza, the Brother who was watching beside the holy man, heard him speak to the Blessed Virgin: 'My dearest Mother, how good you are to visit me! but I also beg of you to go to Father Pradel, who is suffering very much.' Next morning the Brother said, on coming into my room: 'Have you seen Our Lady?' You may guess my reply. 'Nevertheless,' he continued, 'I heard the Father Instructor sending her to you last night; and he told me what I have just written.' 'Was it a dream?' adds the narrator. At any rate, we can see, in the prayer of the venerated patient, piety and charity which even the delirium of fever could not stifle."

yield up his last sigh, and doubtless it was finished at the feet of the Queen of Heaven.

The Spiritual Father undertook the task of breaking the sad news to the Father Instructor. "Well," he said, "I cannot pity him. He loses nothing, but gains everything." Then he became silent and prayed for the soul of his deceased friend, after which he gave directions about the funeral with perfect lucidity of mind and great calm.

We may imagine what a day that January 9 was for the inmates of the house, divided as they were between care for the dying and the last duties towards the dead.

All were struck by his unalterable patience, his childlike docility, his spirit of faith and prayer, in the midst of atrocious suffering. Once, when he was suffering more than usual, Father Jules Muthuon, suggested to him that he should offer his pain to the Heart of Jesus, to Jesus Crucified. The dying saint replied with an accent of profound humility: "I do not know how to do it; I abuse grace." Then he said very distinctly: "Jesus, I offer myself to Thee! Jesus! Mary!" and he invoked his Guardian Angel.

On Thursday, towards three o'clock in the afternoon, a consultation was held. The doctor of the community, who had just lost his wife, came at the invitation of the Father Minister. As soon as Father Gin hac saw him he saluted him by a movement of the head and a smile, and said: "I sympathize with you in your trouble, Doctor; . . . but she has died happily, and what a consolation that is! Imitate her."

His face was flushed from the effects of the fever, and he spoke in rather a loud voice. "Ah, gentlemen!" he said, "take care also of souls; warn them in time." The minister interposed: "You will be tired, Father; speak gently." After a pause: "What do you think of my state, gentlemen? Thanks be to God, I am not afraid of death. . . ." "Well, Father, you are very weak. . . ." "Must I receive the Last Sacraments?" . . . "There is no hurry . . . but. . . ." "Very well," he replied; and turning to the

Father Minister: "Did you hear? I must get Extreme Unction."

Soon everything was ready for the administration of the Last Sacraments. According to custom, the Minister addressed a few words of exhortation to the patient. When he said, "Father, you ask pardon . . ." "Yes, yes," answered the sick man—"yes, pardon of Father General, of Father Provincial, of everyone, Fathers and Brothers." Then with emotion: "I should not have been kept in the Society; I was not worthy!"

The saintly patient, finding it difficult to swallow the entire Host, the Minister had to remove It from his tongue. It was then proposed that he should receive a tiny Particle in a spoonful of water. "Nothing extraordinary for me," he replied. However, to the great joy of everyone, he was able to swallow a small Particle which was given him. Then came the sacred unctions, to each of which he responded "Amen," and with the same attention he followed the prayers for the recommendation of the departing soul. "I observed more than ever," says a Tertian, "and this struck me all through his illness, that his appearance was like the *Eccce Homo*."

An hour later, the Spiritual Father having remarked that the patient had not given his blessing to the Community as its Superior, the Fathers and Brothers were called once more to receive it. "I had remained near the door of his cell," says a Tertian, "awaiting a favourable opportunity of bidding our Father a last adieu, and of telling him the favours I wanted in heaven. Seeing the community arrive, I went in first, and, approaching, I took his hand and kissed it. He seemed not to recognize me. I then said to him: 'Father, pray for Father Orti.' As soon as he heard my name, he smiled and placed his trembling hand on my head. There was someone there at the time, but I saw that he could not restrain his tears."

Soon all were weeping; the dying man alone controlled his emotion. He looked long at his kneeling children and pronounced the liturgical formula of blessing; then each

kissed his hand before retiring. This was the last good-bye.

From that time the Fathers who watched by him continually suggested pious thoughts or invocations, in which he devoutly joined.

It was observed that some hours before the end he sought to catch the hands of those near him. The Father who remained at his side, after he had received the Last Sacraments, held the right hand of the Father Instructor, and if there were too long an interval between the ejaculatory prayers, he felt that blessed hand upon his, as if to say: "Come, something else!" He felt this pressure strongest when he suggested thoughts like these: "O Jesus, I wish to do Thy holy Will, all Thy Will, nothing but Thy Will, and through love!" or, again, "I desire to suffer, O Jesus, all that Thou wishest, as long as Thou wishest, for the Church, for the Society, for souls, and through love." Sometimes to the pressure of the hand was added an emphatic "Yes!"

He devoutly joined Father Peyré, who repeated the formula for the vows of the Professed of the Society. This Father afterwards said to him: "Father, obtain for me the grace to die in the Society." "Yes," he replied; "what a grace! I was not worthy of it." "Are you not weary of hearing me say the rosary?" With a sign of the head, "No."

"When the rosary was finished, I said: *Lætatus sum in his quæ dicta sunt mihi, in domum Domini ibimus* ('I rejoiced at the things which were said to me; we shall go into the house of the Lord'). The patient at once turned and thanked me with an amiable smile.

"Towards five o'clock he repeated over and over again 'Jesus! Mary!' and repeatedly pressed his lips to the crucifix. Then suddenly he groaned: 'I repent! I repent! Pardon, pardon!' and he asked the Spiritual Father for absolution.

"Later on the Father could no longer see or hear. I suggested some invocations, and I saw at once that he was attentive, and that he followed me with fervour. I stopped.

After a second the dying man turned towards me with an agonized expression. He seemed to desire me to pray, and once more I began the invocations. He still seemed anxious, and I then had recourse to words of confidence, of abandon, to which he listened with visible attention: 'Father, into Thy hands I commend my spirit. *In te confido!* My God, I give Thee my life . . . I give Thee my heart! . . . *Credo! Spero! Amo!*' At this last word he placed his hand on his heart, and I repeated: 'My God, I love Thee with my whole heart!' He then quickly raised his arms, as if to offer up his heart, whilst he turned towards heaven his eyes, which saw nothing now of earth. Twice I repeated, 'With my whole heart,' and each time the same gesture and the same look. Soon after this I ceased, and the Father (in gratitude, no doubt) gave me his hand, which I held for several minutes in mine."

At nine o'clock Father Nazareth and one Brother remained near him. The crisis of the afternoon had passed; his face was calm, his breathing less painful. There was a ray of hope. Towards ten o'clock the patient's sufferings increased. Then he had a little time of calm; he joined his hands on his breast in an attitude of prayer.

"Suddenly breathing became more difficult. The Father Minister was summoned, and gave the last absolution. Shortly after, at half-past ten, whilst for him and in his name we said on our knees and aloud, 'Jesus, mercy! . . . *Maria, mater gratiæ,*' etc. . . . we saw that he no longer breathed. His holy soul had appeared before Him Whom he so loved here below. We recited the *Subvenite*, and closed the eyes of the beloved deceased. His face seemed almost to smile."

Next morning the community heard with sorrow that the Father Instructor was no more. The Provincial, who was wired for the night before, arrived too late to bless and encourage in his last moments him who had worked so well for the Society. . . . When he reached the residence on Friday morning, the Brother met him with tears in his eyes. "It is too late," he said. The community were at Father Issoulier's funeral, whilst some sick Fathers watched by the

venerated deceased. Now that he was gone the house seemed like a desert.

In the afternoon the body of the saintly Instructor was exposed in the Chapel of St. Ignatius, where numbers of the faithful came, in spite of the snow and the influenza which was prevalent in the town. During the whole evening the Fathers were kept busy receiving objects presented to them to be placed on the precious remains.

On Saturday, January 12, at eight o'clock, the community assembled in the Chapel of St. Ignatius. "The bier," writes Father Fruges, "was surrounded by Fathers who came from Toulouse for the funeral, and I was standing at the foot. Scarcely had they raised the body, when it seemed to me as if it were shining with a light of glory, a light which became more intense when he was laid in his coffin. The face particularly was of a heavenly beauty, and breathed forth happiness and beatitude." The other witnesses of this scene were all struck by the heavenly light which illumined the inanimate face of the Servant of God.*

In spite of their grief, all experienced a lively sentiment of peace and joy in rendering him these last duties. "Poor Father!" said one; "what does he now think, seeing us treat with such veneration that body which he made suffer so much, and which he so despised?"

At the conclusion of Mass, celebrated at Notre Dame de la Plate, the leaden coffin, bearing the simple inscription, "Father Paul Gin hac, S.J.," was laid in the little cemetery of Castres.

* Father Jean de Nicolay writes: "At the moment when they lifted the body from its bed to place it in the coffin, I saw his face shine with a bright light. Rays of light did not surround him, but his face shone whilst still preserving its deathly appearance.

"The phenomenon disappeared little by little when the body was in the coffin. I attached no great importance to it, thinking that it was only my imagination. But when, after some time, I heard a Father alluding to it at recreation, I acknowledged having seen it myself."

III. REPUTATION FOR HOLINESS

Father Ginhac's death quickly became known. In the various places where he had exercised his zeal there was a universal outburst of sentiments of love and veneration. Joy was mingled with sorrow; all felt that if they had lost a saint here below they had gained a protector in heaven. The prayers offered for the repose of his soul were soon changed into acts of thanksgiving to God for the favours bestowed on him, and begging Him to glorify His Servant by the aureola of miracles.

The story of his last moments was read with emotion and great spiritual profit. All felt drawn to despise the world and live only for God.*

A circular announcing the death of the Servant of God was sent by the Provincial to all the houses of the Province of Toulouse:

"On January 10, towards eleven o'clock at night, Our Lord called to Himself him whom we loved as a father and venerated as a saint. You expect some details of his last moments. In sending you those I have just received, I feel urged to recall his virtues, and to seek with you in this remembrance motives of consolation and confidence.

"Charged for more than forty years with the spiritual formation of our young men in the Novitiate and the Tertianship, Father Paul Ginhac always gave us an example of the perfection demanded from us by our Blessed Father. What wonderful self-abnegation! He had turned against himself that rare energy of will which God had given him; he granted nothing to nature; he mortified it without ceasing. The human 'I' seemed no longer to exist. But hard and severe as he was towards himself he was equally

* At the hour of Father Ginhac's death, his image came vividly before the mind of a certain Superior of a community of Toulouse. It caused her such consolation that, in spite of the reassuring news of the eve, she could not help saying to herself: "He is in heaven." At Castres, at that same hour, another Superior felt the same impression and the same conviction in her soul.

kind towards others. Can those who approached him ever forget the delicacy of his charity? It was truly maternal, and revealed itself by a devotion which nothing could weary. Naturally timid, Father Gin hac loved to efface himself—nay more, his deep meditations had imprinted on his soul so vile an opinion of himself that he, with sincerity, considered himself unworthy of any good, unworthy of being in the Society, unworthy of heaven. But this sentiment of his own nothingness vanished when the good pleasure of God was manifested to him. Trusting to Divine grace, he was ready to undertake all things with that magnanimity which was one of the salient points of his direction and his character.

“He expected unbounded generosity in the service of the Divine King, and he used every endeavour to develop it in the souls confided to him. Retreats, letters, conversations—all were used as means to extend the Kingdom of Our Lord, to induce souls to refuse nothing to grace, and to constantly tend towards the perfection traced for us by our Blessed Father in the Exercises.

“You all know how he himself strove to attain that perfection. You have seen him continually penetrated with the feeling of God’s presence, burning with fervour at the altar, faithful observer of the smallest rule and the very least custom, longing for humiliations and mortifications, loving God’s will, zealous for His greater glory, animated with the most tender love for the Society and for Holy Church. You have seen him always master of himself, always humble and gentle, walking bravely in that way of perfection which he invites us also to tread.

“God has placed before our eyes this perfect religious in order to excite our courage. If we no longer see him, he still lives in our memory, and, by a special grace, he speaks to many hearts with still more force than he did in life. He will intercede for us whilst we strive to imitate him.”

A few days later, the Father General wrote to the Provincial:

“I read with great regret and admiration the story of

Father Ginhac's last moments. A holy death has crowned a saintly life. In praising as you have done that long life of heroism, you have paid a tribute of homage to a memory which you justly honour, and which I cherish with tender feeling. . . ."

Then the General speaks of the welcome he received at Toulouse from Father Ginhac, and continues: "Say from me to the Fathers and Brothers of the Province of Toulouse that, in calling Father Ginhac to Himself, Our Lord has wished to show them, in all the glory of its perfection, the model they should imitate. If they do not succeed in reproducing it entirely, it will still be much to have even tried.

"LUIS MARTIN, S.J."

Not content with striving to form themselves on their ideal of perfection, several religious of the Society propose him as a model to souls, and they experience how gently and strongly his example influences them.

In the pastoral retreats which he gives each year, an ecclesiastic of high rank has the same experience. With the example of the Curé d'Ars, he proposes that of Father Ginhac.

"During the last retreat I preached at Versailles," he writes, "Mgr. Goux said before several priests: 'I never knew anyone so immersed in God, so attached to the Cross, as Father Ginhac. One feast day, at St. Mary's College, I found myself beside him, for he had not been able to refuse an invitation to a play got up by the pupils. As everyone spoke of his spirit of recollection, I wished to witness it *de visu*, so I never lost sight of him for even an instant. During the whole of the performance he did not once raised his eyes towards the stage. This is not imitable, perhaps, but it is beautiful and edifying.'

"As for myself," continues the venerable ecclesiastic, "I quite understand the words of a gentleman who only met Father Ginhac once. Having spoken to him for about twenty minutes, he said: 'I believe in the Divine now that I have seen and heard that religious.' And, in truth, no

human energy could attain to the heroism of that life of abnegation, self-forgetfulness, and constant equanimity. Thus in hours of trial the mere memory of Father Ginhac sustains my shaken faith; he comes before me like a supernatural vision."

Confidence as well as admiration fills the soul of all who invoke his aid.* Everything used by him was preserved with religious respect. Parts of his clothing were asked for from the very first, and kept as relics, being, as occasion required, applied to the sick. Authorized by numerous favours, this confidence has increased, and is now shared by a multitude of the faithful who never knew Father Paul. One would say that a wave of grace draws them to invoke him.†

A biography of the Servant of God was, as we may understand, eagerly desired. When the life appeared, it had an unhopd-for circulation. Religious, priests, men of the world, were delighted with a life so simple, and read it with an interest and profit which can only be explained by

* The following sentiments are expressed in several letters: "To my mind Father Ginhac was the type of those called *mundo crucifixos et quibus mundus ipse est crucifixus*" ("Men crucified to the world and to whom the world itself is crucified"). "From the time I first knew him I represent him as hanging on the cross with Our Lord. Since his death I feel his presence more keenly in my soul. I never for an instant doubted the introduction of his Cause. That heroic man forgot self so completely that Our Lord could not defer his glorification. I have copied out the prayer addressed to him, and printed in the 'Messenger of the Sacred Heart.' Having had the good fortune to receive from the hands of one who assisted at his last moments a little of his hair, I had it enclosed in a reliquary. I have five letters of his, and I keep them as relics. May Our Lord grant many miracles through his intercession."

† The Superioress of a Franciscan community wrote from Hainault: "Amongst the leaflets sent to us by the Carmelites, there is one which gives a short account of the venerated Father Ginhac. I do not know why, but I felt greatly drawn to say the prayer for the novena. I long to make known that holy and good Father, and to contribute as far as I can to his glorification."

Being very poor, she asked that a copy of the life of the Servant of God might be sent to her, as well as some pictures for distribution. As there was delay in forwarding them, she wrote again: "I was very sorry not to get the pictures. It is not, believe me, the enthusiasm of youth: at sixty-six one has not much of that, but I cannot express how anxious I am to propagate his cultus. I believe that the saintly Father gets me many graces."

a supernatural influence. Thus the Apostle of the Heart of Jesus continues his apostolate. He still enlightens, encourages, consoles, and urges to abnegation and love.*

His disciples see him once again in the pages written in a sense by themselves. Some, whilst recognizing the truth of the portrait, find it beneath the reality. The heroism of that virtue, which at times astonishes our weakness, does not yet seem to them to have reached the ideal they had before their eyes, and which Father H. Ramière admirably described in a few words: "We meet with religious, with priests of eminent virtue, and we say: 'What a holy Priest! What a saintly director! What a holy man!' But of Father Ginhac we can only say, 'What a Saint!' because he is a real one in every sense of the word."

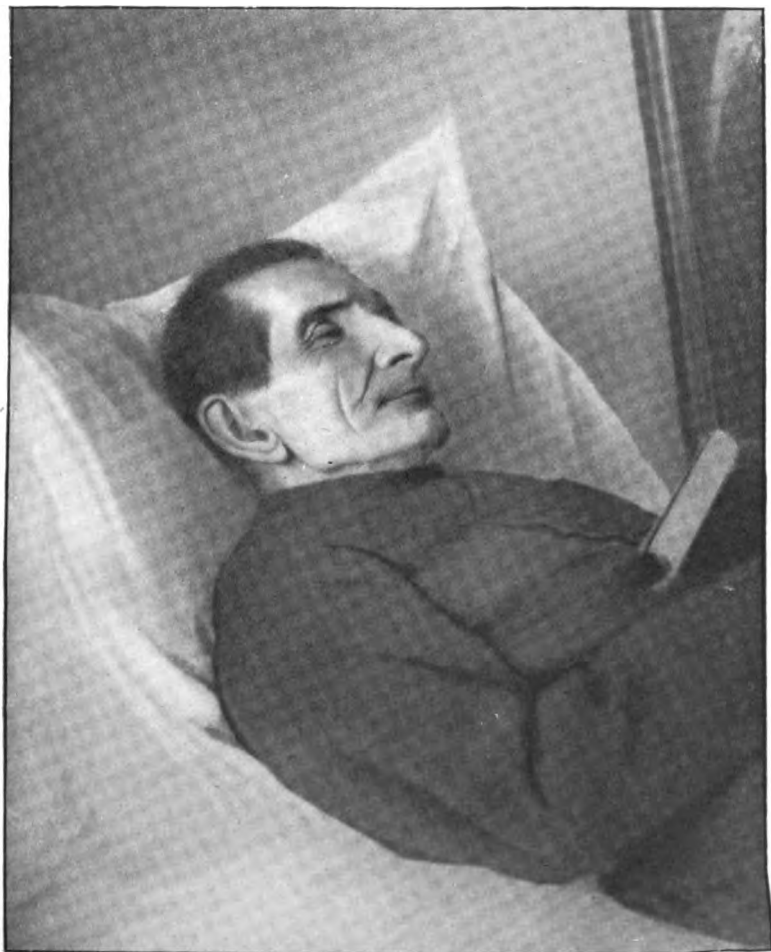
IV. HUMILITY GLORIFIED

The remains of Father Paul were laid to rest in the cemetery of Castres under a modest cross; but, thanks to the generosity of the faithful, a monument was soon raised to receive them. On December 9, 1895, the translation took place—a touching ceremony, at which the ashes of other Jesuits buried there were respectfully gathered up and placed underneath their glorious brother, to form for him an escort of honour. Upon the grey stone of the mausoleum were engraved the words: *Mihi vivere Christus est* ("To me, to live is Christ"). In truth, the whole life of Father Ginhac is contained in these words.

This tomb has become a place of pilgrimage; people come there from all parts to ask for graces, or in thanksgiving for favours received, and God, in a wonderful way, has blessed the prayers addressed to Him in the name of His Servant.

It is worthy of remark that the first favours date from the very day of Father Ginhac's death; they are, as it were, the

* Very numerous are the testimonies rendered to this supernatural influence. In gratitude for graces received through reading Father Paul's life, several persons have done all in their power to circulate it; others sent an alms for the distribution of free copies.



FATHER PAUL GINHAC

(From a Photograph).

Died January 10, 1895, aged seventy-one.



immediate fruit of the veneration in which he was held during his mortal life.

1.—1. In the Carmelite convent of Tulle, on hearing of the blessed end of Father Paul, the Mother Prioress had the inspiration to ask him to cure a lay-sister, who for eight years suffered from a serious malady of the stomach. She had in her possession the cover of the venerated Father's breviary. She cut off a little, steeped it in water, and invited the patient to drink some of this water every day during the novena, which was then begun with great confidence. On the last day the cure was complete, and since there has been no return of the disease.

2. Encouraged by this prodigy, the grateful religious asked her sister, and then her brother-in-law, to have recourse to her protector. The infirmity from which they suffered had resisted all the prescriptions of the doctors, but yielded at last to this supernatural remedy. A letter, dated 1903, accompanied by the doctor's attestation, affirms that they have since enjoyed perfect health.

3. Attacked by an internal malady, like the Carmelite of Tulle, Sister Mary Bernard, novice in the convent of St. Clare at Lavaur, lost all hope of being admitted to profession. The doctors were powerless, not only to relieve her, but to stay the progress of the disease. She was almost discouraged, when she read of the death of Father Gin hac. In the beginning of March, Father Léon Deshortes came from Castres for the Quarter Tense confessions, and she obtained some relics of Father Gin hac. Immediately the Sisters began a novena, while the patient wore on her person some scraps of his soutane. Her confidence was great, in spite of violent attacks of pain on the first and second days of the novena. On the third day there was an improvement, which increased gradually until she was perfectly cured. Soon after she was able to follow the community without fatigue, and had the happiness of enrolling herself for life under the banner of St. Clare.

4. "At the end of April, 1895," writes Mlle. Adam, from the Isle of Mauritius, "my brother Peter, aged twenty-

five years, was attacked by typhoid fever, which in a short time developed alarming symptoms. . . . I proposed a novena to Father Ginhac. He willingly assented, and at once manifested the greatest confidence in this supernatural remedy. He was often heard to repeat this invocation, 'Father Ginhac, cure me!' and this even in delirium. He said the prayers of the novena several times every day.

"However, he became worse. Soon his heart scarcely beat, his features changed; the doctors lost all hope, and death was expected at any moment. After some hours of this agony, we noticed a slight improvement. We continued our invocations to Father Ginhac, and they were heard. The good Father did not do things by halves, because in a few days my brother, who had become so weak as no longer to notice what went on around him, had recovered his strength, and his health was completely re-established. He has never doubted the intercession of Father Ginhac, and we are quite persuaded that it is to him we owe this cure."

Another of the patient's sisters, a religious of Marie-Réparatrice, adds: "A letter had told me that my brother was suffering a little, but my parents were not uneasy. About a month after this, on the very day when he was so near death, I felt myself interiorly urged, in an extraordinary fashion, to pray to Father Ginhac for my brother. I knew nothing of his state or of the novena. Struck with an awful fear, I threw myself in spirit before the throne of the blessed Father, begging him to intercede for him, and to give him back his health.

"You may picture my emotion when I learned, some weeks later, that on that very day the venerated Father had come to their aid, when to all appearances my brother should have died."

5. A short time also after the death of Father Ginhac two young pupils of the Presentation Convent of Castres were attacked by a serious illness; one was dying of inflammation of the lungs, the other of meningitis. After praying to the venerated Father and applying one of his

relics, the danger disappeared, little by little, and the dying children were restored to health.

6. At Toulouse Sister Teresa of Jesus, religious of the same congregation, became deaf in one ear. Asked to pray for another person to him who had so often given peace to her own soul, the thought came to her to say to him: "You could cure me also, Father, if you wish." God heard this simple prayer, and soon she perceived that her deafness had almost disappeared.

7. Not less confident and simple was the prayer of Sister Mary, a lay-sister of the Carmelite convent of Castres. Seventy-three years of age, and suffering very much, she could only walk by the aid of a stick, which made a great noise in the silent cloister. Afflicted at this disturbance, the poor soul turned to Father Gin hac. "Good Father," she said to him, "I do not ask to be cured, but only for strength to walk without help, and not disturb the silence of the convent." She had placed a relic of her protector upon her sore leg and begun a novena to him. On the last day, after Holy Communion, she felt that her request was granted, and never since has the good old sister's stick been heard.

8. Sister St. Louis writes from the convent of Notre-Dame at Rodez:

"Coming downstairs, I twisted my foot. After taking a few steps the pain became so intense that I lost consciousness. The ankle swelled, and I had to be carried to my cell and placed on my bed. Pain kept me awake till eleven o'clock. Suddenly I thought of Father Gin hac, whose edifying life we were reading, and I prayed to him: 'Good Father Gin hac, you were a saint while on earth; I have no doubt that in heaven you are very powerful with God. I feel very ill. I cannot rise to-morrow for Mass, and I must lose Holy Communion; besides, I have a lot of work to do, and I have no time for remaining in bed. O great saint, you were so compassionate on earth: obtain for me my cure.'

"After these few words, dictated by the most complete

confidence, I went to sleep. In about an hour I awoke, feeling no pain. I looked at my foot: all trace of swelling had disappeared, and in the morning I could get up and go downstairs without help. My leg was again in its normal condition. Praise and glory to the great Servant of God!"

II.—The same expressions of gratitude reach us from a number of religious houses.

1. At Toulouse the Reverend Mother Prioress of the Carmelite convent suffered from a bad knee. She was cured on the last day of the novena addressed to Father Gin hac, a short time after his death.

2. A Franciscan Sister of St. Bauzille had dislocated her shoulder. The application of a relic calmed the pain and led to a cure.

3. The Superioress of the convent of St. Maur at Uzès had recourse to the same remedy in an attack of gastric fever, and was completely cured.

4. At Meillac a young Brother of the Christian Schools could not take his class owing to a swollen foot. A relic was slipped into the bandage, and next day his foot had recovered its natural condition.

5. At Châtelet, in Hainault the Mother Superioress of the Hospital injured the muscles of her arm by a fall. Though every kind of treatment had been tried, she was still unable to use it. Father Paul was invoked; his relic was applied to the sore arm, and soon it was able for its ordinary work.

6. The Abbé V., parish priest of Avezine (Tarn), testifies that in his parish one of the religious suffered horribly from an affection of the stomach. Contrary to all expectations, and when the doctor had given up hope, she was suddenly and entirely cured after a novena to the Servant of God.

III.—God has permitted that Father Paul should help many poor working men or women whom illness condemns to idleness.

1. "How happy I am," writes an embroidress of church ornaments, from Isle-sur-Tarn, "to be able to tell you that the relic and the novena have effected wonders. I am

at work again, and I can now continue the whole day without feeling tired. I am quite sure that I owe my perfect cure to Father Ginhac. I will continue to invoke him for many other graces."

2. A girl from Dakar, Senegal, writes to say that, through the intercession of the Servant of God, she had obtained sufficient health to take up work again.

3. A gardener at Castres suffered from eczema in the leg; he invoked Father Paul, whom he had known very well, and the evil disappeared.

4. At Verviers a young man was completely paralyzed for four months. The case was so serious that the doctors dreaded the worst; no remedy had any effect. After a novena the patient experienced a decided and lasting improvement.

5. At Verviers, again, almost at the same time, Mlle. A. L., thanks to a novena made to Father Ginhac, was able to undertake hard work, though for seven or eight months, in spite of the prescriptions of the doctors, she felt the most acute pain when making certain movements.

IV.—Invoked previous to surgical operations, Father Paul has obtained from God either complete success, or an improvement which rendered the operation useless. This is attested by letters coming from Castres, Toulouse, Saint-Geniez d'Olt, Quimper, etc.

1. At Lille, Mlle. W., in consequence of an operation, had a wound in the hand which did not heal. As the doctors did not know what remedies to employ, she covered it with a little bit of Father Ginhac's soutane. On the next day there was a marked change; the skin had closed, and since then the wound has never reopened.

2. Several persons attacked by disease of the chest have relied, not in vain, on his power with God. At Agen a religious belonging to the Congregation of the Daughters of Mary, at Perigueux, a Visitation nun, thanks him for escaping a cruel malady. At Carcassonne the sister of a Jesuit returns thanks to the Servant of God for the cure of her pleurisy.

3. At Castres the mother of a family attributes to him a miraculous cure, when the doctors had completely lost hope.

V.—Little children also had a share in the favours of the venerated Father. During life he loved them; this love inspired him with compassion for their young souls, nowadays so exposed to danger. In heaven we may well believe he intercedes willingly on their behalf.

1. A good man living at Oulias, in the Diocese of Albi, had a little daughter who was dying. He got the inspiration to put a relic of Father Ginhac on the child and recite the prayers for the novena. At that very instant the little one opened her eyes, asked for food, and wished to get up. "It was," he said, "just like putting oil in a lamp that is nearly extinguished."

2. Mother Borgia, Assistant of the Congregation of St. Joseph at Oulias, after having related this fact, adds that another child had been saved from serious illness through the protection of Father Ginhac, whose picture is venerated by the grateful parents.

3. From Laval M. L. K. writes: "Thanks to the intercession of Father Ginhac, our little girl, aged seven years, was completely cured of mucous fever in three days."

4. Other testimonies come from Madagascar: "Father Paul Ginhac has become one of the protectors of the parish of St. John the Baptist. An epidemic of fever was ravaging the land. All who made the novena were cured, though many of them had already received Extreme Unction. Thank him with us, and ask him to bless us.

"Father Coudanne has told you of his cure. Three doctors had decided that he could not last long. He began a novena to Father Ginhac. At the end of the novena the fever left him, and has not reappeared."

5. At Castres a child of five was dying of croup. The application of a relic quickly brought him back again to life. The parents saw in this prodigy a reward granted to the zeal with which the uncle of the child had acquitted himself at Toulouse of his duties as secretary, in the Ordinary Process on the virtues of the Servant of God.

VI.—I. In heaven the saints cannot be insensible to the prayers of those they loved on earth. Canon Chaumet,

who suffered much from a cardiac affection, resolved to have recourse to his holy protector.

"The interest which he took in me while alive should not have diminished after his death, and since there is question of his Cause, if God wishes his beatification, he must work miracles. I therefore asked him for my cure with the utmost confidence. I made two novenas, one after the other, having a piece of his clothing applied to the region of the heart. I have reason to believe in my cure, because since May I have not suffered; not only that, but now I can stoop easily to plant vegetables in my little garden, which I could not attempt before without having an attack."

2. The relations and friends of Father Paul's Brethren would seem to have a special claim on his goodness. In Creuse the Father of a young scholastic experienced this during a violent attack of fever, and at Maestricht the mother of a theologian, in an attack of apoplexy.

3. At Arras, M. C. de B., who has several relations Jesuits, also experienced his protection: "Glory and love to the Sacred Heart of Jesus! Thanks to Father Ginhac! My wife suffered very much, but with great confidence she wore a relic of the venerated Father, and now is radically cured."

4. "For five years I suffered from cystitis. I had consulted the most famous specialists, but nothing improved my condition. In May, 1903, I had to undergo a very serious operation, with the same result. Finally, I was given up by the doctors. In the beginning of July I got a copy of the 'Messenger of the Sacred Heart,' in which I read a short life of Father Ginhac. I resolved to ask for a relic, and to pray to the Father for my cure, persuaded that he would not resist the prayer of an old Jesuit pupil. My hopes were not deceived; from the day that the relic arrived I felt better, and since then my health has returned with giant strides. Formerly I passed part of my day in bed, suffering often from fever; now I can go out, join my many children at their games, enjoy their holiday

fun—in fine, lead a life which for five years was unknown to me. It is to Father Ginhac that I attribute this un-hoped-for cure" (Signed, Monsieur de K.).

5. More remarkable still is the favour granted to the convent of Marie-Réparatrice at Jerusalem, on December 22, 1903. We give the abridged account, written by the Superioress:

"Sister Mary of St. Felix, an Englishwoman, was a short time ago at death's door with a cancerous tumour in the stomach. The prayers for the recommendation of a parting soul were said. The dear little Sister was unconscious, and scarcely breathed. For some days her sufferings had been atrocious. I invoked the venerated Father Ginhac nine times, and at the third invocation life entered once more into that icy body; her colour came back, she opened her eyes, and spoke. Soon afterwards, having asked for something to eat, she took a little tapioca. At the end of the novena the patient could rise and dress without assistance. She even went alone to the tribune for Mass, although she had to mount four steps.

"After this she came down to the oratory, and knelt or stood whilst we recited the *Magnificat*. Afterwards she ate a good breakfast and remained standing until Benediction in the tribune, though her legs were still weak. She then came down to see the doctor, who was very much surprised, and said to her: 'It is not I who have cured you.' Now she has again taken up her charge, and is able to eat meat, a thing she had not done for months."

6. The village of Heer, near Maestricht, serves as a refuge for the religious of Providence from Reuillys-sur-Loire. Sister Mary Ursula suffered for six months from a painful malady called elephantiasis. At times her whole body was covered with a kind of leprosy. "She used to frighten me," says the Superioress; "her legs were so swollen that she could scarcely stand or sit. There was no hope of recovery, because that disease is supposed to be incurable. However, as we were reading Father Ginhac's *Life*, the poor sufferer was asked to pray to him. At first the Sister com-

menced a novena through simple obedience. Soon confidence took possession of her, and she began to pray with fervour and perseverance.

“ ‘Good Father Ginhac,’ she said, ‘I know that you can cure me, so I will give you no peace until you hear me. One who knew you has told me about you. You have already worked many miracles; I need one. I want to work; I want to keep my vocation, which is at stake unless you help me.’

“The Sister prayed thus every day for four or five months, but, alas! without obtaining what she desired. The poor sufferer was even worse after eleven novenas; but on the day that she finished her twelfth one—February 11, anniversary of the first apparition of Our Lady of Lourdes—her perseverance was fully rewarded. On the eve of that day her sufferings were intolerable. However, she prayed as usual: ‘I implore Father Ginhac to obtain from Our Lady either my cure or my death.’

“After this fervent prayer, Sister Mary slept peacefully—a sleep which she had not known for some time. When she awoke next morning, to her surprise, she was cured. No swelling, no pain; sudden and complete cure. In a few hours all the humours, which had swollen the tissues, disappeared without breaking.

“From thence she could eat with appetite, and after some days easily discharge all her duties.”*

VII.—Without doubt spiritual favours are more numerous, since he who in his lifetime cared only for souls must in

* This is not the only cure obtained from Our Lady of Lourdes, through the intercession of Father Ginhac. At Marseilles a paralytic was suddenly cured, on December 8, after a novena addressed to Our Lady of Lourdes, through the intermediary of Father Ginhac.

Father Bomet writes from China, on October 30, 1904: “Our cook, Brother Duplain, had received the Last Sacraments after, I think, an attack of typhoid fever. The prayers for the dying had been said when Father Simonel, one of Father Ginhac’s Tertians, suggested to the dying man to recommend himself to the saintly Father: made him kiss one of his pictures, and promised three Masses if he were cured. The result was excellent, for since then the Brother has gone back to his kitchen, and does not appear anxious to leave it just yet. But it is said,” adds the Father, “that these cures should be attributed to Our Lady, because the dying man was given flowers gathered at the Grotto of Lourdes, and recommended himself to our Immaculate Mother.”

heaven employ all his credit with God for their spiritual advancement. But the graces which the saints obtain for us are usually of too secret a nature to be given publicly. In several of the following, the paternal goodness of God, at the prayer of His Servant, cured at once the infirmity of the body and the wounds of the soul.

1. A daughter of St. Clare, of the convent of Amiens, asked Father Paul for two important graces—a change of disposition in a very difficult patient, and a reconciliation for which she had waited for three years. She was heard as if by magic, and almost on the same date.

2. A religious of the Ursuline Convent, Montpellier, Sister Marie-Elizabeth, was for six months suffering from general rheumatism, preceded and accompanied by bronchial-cardiac attacks. She had received Extreme Unction and the Plenary Indulgence, and, according to the opinion of those who saw her, would either die very shortly or remain an invalid for the rest of her life.

“ Having received a relic of Father Ginhac, and read his *Life* with great profit to my soul, I begged that good Father to cure me, but, above all, to obtain for me patience and abandonment into God's hands. I got gradually well, and now, though suffering a little, I can do my former work. What is better still, is that my poor, languishing soul has had, as it were, a reawakening of the supernatural life.”

3. From Mortagne a Sister of the Sacred Heart of Mary says that her mother, brought up as a Protestant, had practised no religion for forty years, and everything done to bring her nearer to God had failed. The case was sadder still on account of her age. In desolation at the thought of her helplessness, her daughter thought of praying to Father Ginhac. The novena, begun for this intention, was not ended when the Protestant consented to go as boarder to the Convent of the Sacred Heart of Mary at Auteuil. Seeing herself heard, the suppliant redoubled her prayers for a complete conversion. It was not in vain; a short time afterwards her aged mother pronounced her abjuration, and made her First Communion at the age of eighty-four years.

4. The religious of Notre Dame de l'Espérance, at Bordeaux, for some time nursed a patient who was completely paralyzed, but perfectly conscious. For thirty years—that is to say since his First Communion—this man had given up every religious practice. He knew God only in name, and never thought of conversion. More than this, he was subject to dreadful attacks, which might carry him off at any moment; but if the Sister urged him to put his conscience in order, he would reply by an obstinate refusal.

Upon the advice of Father A. d'A., a relic of Father Ginhac was placed under the pillow of the paralytic, but unknown to him. At the same time a novena was begun. During its continuance the patient seemed only the more restless and exacting. A second novena was commenced, and the relic was steeped in the patient's drink. Towards the end he asked for a priest, went to Confession, and, after having made reparation to his family and attendants, received Holy Communion in the very best dispositions. To-day he is calm and resigned, and, thanks to the happy intervention of Father Ginhac, is living the life of a perfect Christian.

5. At Marseilles a person, when scarcely recovered from pleurisy, was attacked by heart disease and dropsy. According to the opinion of two doctors, cure was absolutely impossible. Recourse was had to Father Ginhac. On the third day of the novena the patient was able to move; towards the end she was quite free from suffering, and soon the doctor declared, with astonishment, that the dropsy had quite disappeared. In addition to this, the person, who was not very pious, has become a fervent Catholic, and thanks the venerated Father Paul for a double cure—that of body and soul.

6. At Nîmes a young Protestant girl of about twenty was seriously attacked by disease in the chest. One of her friends offered her a relic of Father Ginhac. The religious who attended the patient had never heard of the holy man, so she hesitated about having recourse to his intercession. However, the afflicted father wished to try this last means

of saving his beloved daughter. The girl herself was full of confidence; she asked to have the relic applied, and immediately she was heard. In a letter of January 6, 1905, she gives thanks to the Servant of God: "As I am a Protestant," she says, "his goodness to me is greater still."

7. Obligated to live in surroundings hostile to religion, a young person was guilty of faults which she bitterly despised, but she could not triumph over her enemy. One day the thought came to her that the victory would be gained if she wore a relic of Father Ginhac. She obtained one, and, after two years she had the happiness of telling the priest who had procured it for her: "How thankful I am towards the Servant of God! Thanks to him, I have not since succumbed."

V. FIRST STEPS TOWARDS BEATIFICATION

On the day after Father Ginhac's death, Father J. Blanchard wrote to a lady in Paris: "The death of this holy man leaves a great void; he was an incomparable religious, and for the last fifty years a living model of the virtues of a true Jesuit. . . . I advise you to invoke him. God alone knows what the future will bring forth; but I should not be astonished, if he will one day be glorified by our Mother, the Church."

This hope was shared by those Fathers who had known the Servant of God, by priests, by religious, by those who had been under his direction. All of them desired greatly the realization of this their dearest wish. They contributed joyfully statements, letters, reminiscences—everything that might one day aid in glorifying their venerated master.

The initiative came from higher quarters. On March 27, 1901, the Reverend Father L. Fine, Assistant for France, wrote to Father Scorraille, Provincial of Toulouse: "Regarding the *Life* of Father Ginhac which has just appeared, Father General said to me: 'We must begin the Ordinary Processes in the different dioceses whilst there are still many

witnesses living. There is no doubt but that this saintly man is worthy of the Altar.'"

This step was delayed by the odious law which, under pretext of liberty, banished religious from France. Obligated to take refuge in foreign lands, or await the mortal blow reserved for them by the sectaries, it was with great difficulty the religious communities could respond to the appeal for information. Moreover, the house of the Allée Corbière had to be abandoned, and those walls, sanctified by the life and death of the venerated Father Paul, passed into other hands.

At the end of July, 1901, the Fathers who had lived with Father Paul Gin hac met at 's Heeren Elderen, in Belgium, and addressed to the Most Reverend Father General a humble petition, in which they expressed their desire of soon seeing begun the Process of Information on the virtues of him whom they had always considered as eminent in sanctity.

In the month of September, Mgr. Mignot, Archbishop of Albi, nominated several distinguished ecclesiastics as members of the future tribunal. Early in January they met at Castres to begin the Process of Information on the reputation for holiness, the life, virtues, and miracles of the Servant of God.

A great number of important witnesses, presented by the Vice-Postulator of the Cause, Father Joseph Nègre, could not come to Castres. Consequently, the judges addressed commissions of inquiry to the Archbishop of Toulouse, Paris, and Malines, in order to obtain the statements of persons who lived near these cities.

During this time the Postulator-General, Father C. Beccari, authorized by the Cardinal Vicar, had examined thirty witnesses at Rome and other Italian cities. The Bishops of Madura and Madagascar also examined their missionaries, former Tertians of the Servant of God.

Thus, in the same Cause, four principal commissions and three commissions of inquiry were begun together, to the great satisfaction of those invited to give evidence of the holiness of Father Paul Gin hac.

As this fourth edition is going through the press, all the Commissions have been concluded satisfactorily, thanks to the Vice-Postulators and the devotedness of the members of the different tribunals. The Processes have been duly registered by the Sacred Congregation of Rites, while the Divine Goodness never ceases to encourage the confidence of the faithful by numerous favours granted daily.

May it be ours one day to honour on our altars this humble and valiant soldier of the Divine King, Jesus Christ Our Lord.

APPENDICES

APPENDICES

I.—NOTES OF A RETREAT AT NOTRE DAME DE LIESSE

SOME extracts are given here from a diary kept by Father Gin hac at Liesse, from September, 1858, to August, 1859, principally during the Long Retreat:

"FIRST WEEK.—At the sight of the uselessness, ugliness and disorder of my life hitherto, at the sight of so many graces received from God, and of such great ingratitude on my part, I ought to be overwhelmed with shame. . . . I have not been penetrated with these thoughts! . . .

"What contrition St. Peter had, and St. Paul, and St. M. Magdalen! What marvellous effects it produced in them! What an apostolic spirit! This spirit must be mine. . . . *Simon Joannis, diligis me plus his? Pasce.* Yes, my God, my Lord Jesus Christ, my tender Master, Thy goodness towards those illustrious penitents fills me with confidence, in spite of my great infidelities. I resolved to take always and everywhere the position of Magdalen *at the Feet of Jesus*. This is my place from every point of view, and there I shall find many advantages. It will be my place at my visits, my thanksgivings, my prayer, etc. . . .

"SECOND WEEK.—It is time to be completely supernatural. I have resolved, in presence of my Saviour Jesus Christ, and relying on His grace, never more *voluntarily* to grant any satisfaction to nature; to take no pleasure in anything without referring it to God; not to dwell on any natural pleasure I may feel in any of the necessities of life, such as sleep, food, recreation, travelling, or reading, being resolved to do all for the glory of God, even though I should feel the greatest repugnance. I well know that I have not yet reached the point of bearing everywhere and in everything the Cross of Jesus Christ, and of being treated like my Divine Master, but at least I will force myself to desire it.

"*Our Lord is found in the Temple at the Age of Twelve Years.*—I saw how I should sanctify travelling: (1) Always purity of intention, for the glory of God and the salvation of souls; never for pleasure, recreation, or curiosity. (2) Recollection and

prayer. One has more time for prayer. By prayer one avoids idleness and dissipation; one preaches by example, because it gives edification. To act otherwise is to act like a secular. By prayer one will be able to speak with authority and spiritual profit. (3) Patience in bearing with inevitable inconveniences. It is absurd that a priest, a religious, should wish to suffer nothing, and should be troubled because his pretended rights are ignored, or desire to be always well looked after. (4) Profit also of occasions of instructing oneself A.M.D.G., but without eagerness.

"*Two Standards.*—The Society is a militia. It should have its own particular spirit—viz., that of its General, Our Lord Jesus Christ. All in the Society should have this spirit; they should have but one heart with their Captain. It seems to me that I have understood the necessity, for us, of devotion to the Sacred Heart of Jesus—an indispensable devotion, but a true and solid one which will make us more like Him; so that, if possible, we may have no other heart but His: *Hoc sentite in vobis quod et in Christo Jesu.*

"*Election.*—My Lord Jesus Christ, is it fraternal charity or humility that Thou now desirest from Me? I think it is humility, because God delights in the humble, and He does great things by those who esteem themselves nothing—witness the Blessed Virgin, the Apostles, etc. Want of humility prevents me from being charitable, because I think too much of myself. By humility shall I not imitate the Sacred Heart? *Discite a Me!* Can one build an edifice without a foundation? Is not humility the means of allowing grace full scope in my soul? Will it not correct my unnatural exterior, that laboured modesty, which is an obstacle rather than a help? Will it not put me in the place I hold in the opinions of others? But I shall examine and pray yet awhile, giving ear to the Spirit of God, because one should not favour pusillanimity and sloth.

"*Baptism of Our Lord.*—I dwelt on the thought of being present at the farewell of Jesus and His Mother; I cast myself on my knees with Our Lord to receive Mary's blessing, begging her to confirm my purpose of being all for Jesus, His brother and companion in arms; and then, with Mary, I knelt for the blessing of Jesus, imploring Him to give me to His holy Mother. How I would have wished that I were not too unworthy to hold the place of Jesus, at Nazareth!

"It also seemed to me that my adorable Master would not be displeased were I to follow Him to the Jordan, and kiss the prints of His Sacred Feet. But these are only pious thoughts, which do not crucify the old man! However, they attach us to the Divine Master, and do the soul good. It is above all in His living images, ransomed by His blood, that I should venerate, love, and serve Him: that will give Him most honour.

"I must not allow my heart to dwell on my relations or my home. Often it is very late when we realize the harm done by this natural love for one's family. Were it only on account of the time lost by letters, visits given and received, family matters which disturb our peace of mind, we should strive to forget the house of our father and mother. Jesus Christ wishes to supply for all that; He will replace us with our parents.

"*The Temptation of Our Lord.*—The devil tempts evangelical labourers—(1) by sensuality, under pretext of health, of repairing or sustaining health, for the greater glory of God; (2) by self-love: people create wants, and surround themselves with objects which are no wise necessary; (3) by vanity, pride, presumption. Give the glory of everything to God, the humiliation to ourselves; love and seek for humble occupation.

"*Vocation of the Apostles.*—To confound the world, Our Lord chose men without birth, or science, or riches, things which gain credit with men. As for myself, I have nothing; on the contrary, I owe a great debt. But I have the love of Our Lord (this thought came to me during my thanksgiving). Our Lord loves me; that is sufficient, because this love is all-powerful. He will repair the past and arrange for the future. I also have the love of the most holy Virgin, the Queen of the Apostles. Those whom Our Lord chose to be His Apostles were workmen (*piscatores*). An Apostolate demands *workers*. By God's grace, I will work with all my strength.

"*Sermon on the Mount.*—I am resolved to observe the Rules of Modesty more carefully, particularly as regards my eyes, serenity of countenance, deportment, and more perfect observance of silence. In all this, love is the motive; Our Lord and the most blessed Virgin are the models.

"*Marriage of Cana.*—In taking food, I have resolved to imitate Our Lord and the most blessed Virgin; not only exteriorly, but interiorly, in such a way that in this action I may be able to say, and that others may perceive, that "my food is to do the Will of Him who sent me."

"*Repetition of the Sermon on the Mount.*—Our Lord ascends the mountain, not to rest nor to enjoy the view, not to discuss foolish matters with His disciples, but to instruct them. Hence nothing to nature and the senses—all for the greater glory of God and the profit of souls. With what gentleness and charity, with what clearness and strength, He instructs them! He opens His very Heart for them, and He teaches nothing that He has not already practised Himself.

"*At the Application of the Senses.*—Seeing the Apostles around Our Lord, listening to His Divine words, I thought that St. Ignatius, whose object is to form Apostles, places us in the same school. Each day He puts before us the example of the Divine Model, and makes us listen to His heavenly teachings. I

resolved to apply myself to prayer, and to prepare for it better than in the past, by fidelity to the rules and additions of our blessed Father. I must strive to represent the scene to myself—or, rather, I must be present at the mysteries. What fruit would I not have drawn had I assisted at them!

"This fruit of more intimate knowledge, more ardent love, more perfect imitation, should be, and by God's grace will be, an excellent preparation for Holy Mass, a powerful means of celebrating perfectly, an efficacious help in thanksgiving. I felt myself assailed by many temptations: (1) The retreat badly made. Very well, we can begin now; God will not cast me off. (2) I shall never do anything great for God or souls. My past life—what a difference between it and that of the saints! If I do God's Will, I shall do much even if I did nothing. God can make up for everything. (3) Humility will annihilate me; so much the better—I shall come out *nova creatura*. I must cast away self completely. . . . I am writing too much, my God; but is it not Thou who sayest these things to me, and wouldst Thou not wish me to preserve them?

"THIRD WEEK—*Last Supper*.—Our Lord accomplishes the law to the end. I resolved to keep our holy rule perfectly. It comes from a holy source; it is full of sanctity, being the faithful expression of the life of our Divine Master. It will infallibly lead those who observe it to holiness. It is a gift from the Heart of Our Lord; it draws us to that adorable Heart by making us imitate Its sentiments, practise Its love, live Its life. The more carefully I observe the rule, the better son I shall be of the Society and of St. Ignatius, the more gratitude shall I show to them, and the better I shall help my brethren by the too often forgotten duty of edification.

"*Garden of Olives*.—*Sedete hic*. If God commands me through my Superiors to remain at rest, to do nothing whilst others are employed, and have confidence placed in them, and I am cast aside as incapable, I will obey and accept it all joyfully, by God's grace, for as long as He wills; nevertheless I will represent how well able I am for fatigue and work. Our Lord suffers more from the treason of Judas and the fall of St. Peter than from any other torment during the Passion. It seems to me that, if I aspired only to a wretched mediocrity, I who have received so many graces, I should cause Him more pain than would the abandonment of many ordinary Christians. This is why I urged myself to be His without reserve.

"*Pilate sends Jesus to Herod*.—Do not throw on another a good work sent us by Providence, and which we can accomplish ourselves—above all, if we fear that the other will either not do it, or else do it badly. Never send a penitent away to another. He may not go, or he may be ill-received, or he may not find what he expected to find. I resolved to observe silence faith-

fully, in honour of the Divine silence of Jesus Christ before His judges.

"*Christo confixus sum cruci.*—I should live and die upon the Cross by making every possible effort to leave self. We leave self in three ways: (1) By descending into our own nothingness by humiliation. (2) By universal, entire, and constant charity towards our neighbour. (3) By rising above ourselves and every earthly object, through constant union with God in prayer. These three ways of leaving ourselves, as Father Lefebvre remarks, are signified by the very form of the Cross: it is planted in the earth; it extends to right and left; it rises towards heaven.

"*Jesus on the Cross.*—O my amiable Redeemer, these sentiments which I now entertain of having Thy Cross as my sole inheritance, of placing all my confidence in its riches, of casting off everything and glorying in my poverty, of making it my delight to reject all that could flatter pride, of taking no pleasure in the things of earth, will not all these vanish at the first blow? Ah! how blind, ungrateful, and wretched I have been in the past, in not placing myself entirely under Thy standard of the Cross! Oh, repair the past! Oh, help me in the future!

"*The Solitude of Our Lady.*—I saw the immense part that Mary took in the sorrows of her Divine Son. I felt drawn to ask that holy Mother to form in me a priestly heart—that is to say, to make me really participate in the mystery of the Cross, and to obtain an ardent love of Jesus crucified, an active, laborious love that would impel me to sacrifice everything for Him—my body and my soul, my time, my very life—with a firm will to imitate Him even to the Cross. Where the priest is, there is the Cross. The crucifix is the only thing the Society gives or allows him. Must the heart alone be without its Cross!

"*FOURTH WEEK—The Resurrection.*—I adored our Risen Lord, and I asked that I might rise with Him; but I have so much to do! To despise self through humility, and to be all to all through charity, for the love and in imitation of our dearest Lord. By His grace I can do all things, and He will not refuse when I ask through Mary.

"I desire to be and to live in the Third Degree of Humility; I must be really stripped of everything, endure every kind of pain and suffering, bear all ignominy and reproach—at least, as far as possible. I must desire to be treated in that way. I must watch over myself and practise continual mortification in everything. Love alone can sustain me in this struggle, but, O my Jesus, is not this love, drawn from Thy adorable Heart, all-powerful?"

"*Vado piscari, Venimus et nos tecum.*—How unhappy are those who forget that we live in society, who arrange a little plan of life for themselves, and who seek every convenience, so

that they may follow out their own little way of mediocrity! They fear to leave their own little track; they dread that others should take possession of their ideas, etc. Small minds, narrow hearts, but not men of the Society of Jesus or sons of St. Ignatius! I resolved to avoid that fatal tendency, which springs from self-love and avarice, and willingly to communicate to others the ideas with which God inspires me, as they may be of service to others, who would use them better than I could! What do we wish for in the Society? Have we not all the same end in view? Do we not work for the general good? The more liberal I shall be, the more liberal will God be, and the more He will enlighten me. *Date et dabitur.*

"The Miraculous Draught of Fishes.—I was struck by the need we have in the Society for charity: humility makes us take deeper root in our vocation, and strengthens the Society; charity binds together all the members of the body; obedience attaches us to the head. These three virtues are the strength of the Society. Charity towards all, especially towards the lay-brothers, to those from other Provinces, who do not speak our language; to those who through timidity seem to be less capable, and are thus, as it were, put aside. Ah! I wish to love, respect, and honour those whom Jesus Christ so loves.

"Loquens de Regno Dei.—A Jesuit should speak only of the Kingdom of God. My mind is made up. I will employ the visit which precedes recreation in begging this grace for myself and for my Brethren. Above all, I will beg for the love of Jesus Christ in our hearts; without that nothing will come naturally, and efforts made will not succeed. My God, into what dryness, dissipation, preoccupation, helplessness, have I not fallen! Have pity on me! If Thou dost not sustain me, I can do nothing. I do not give up my design of serving Thee faithfully, but I rely entirely on Thy help. It was a great grace to have been able to kneel during all the exercises of the Long Retreat."

II.—NOTES OF INSTRUCTIONS

FEAST OF THE LANCE AND NAILS.

- (1) It is I who made that cruel lance and those dreadful nails, by the evil thoughts and sentiments of my heart, by my sinful deeds, and by my criminal habit of walking in the way of evil.
- (2) By the mercy of God, however, these instruments of death become instruments of grace and life. They open for us the gate of salvation and true life, and prepare us for entrance into the sojourn of peace and charity; they cause to spring forth those rivers of living water and Divine love which produce, fertilize,

and sanctify our Mother the Church. Therefore, now we may say: "Blessed Lance! O happy Nails!" (3) May these sacred objects now touch my feet, my hands, and my heart, so that I may walk in the way of justice, accomplish the work of sanctification, and love God with a boundless love. May they attach me to the Cross, with Our Lord, to live and die like Him, with Him, and for Him. *Christo confixus sum cruci*—"With Christ I am nailed to the Cross."

FINDING OF THE HOLY CROSS (MAY 3).

Happy he who finds the Cross, embraces it with his whole heart, and attaches himself to it, there to live and die: *Absit mihi gloriari*. There are those who do not seek for the Cross, who even fly from it, who hold it in horror, and who are enemies to it. This is what caused the tears of the great Apostle to flow. There are others who find it, but who do not appreciate it, who bear it with pain and trouble, and who sigh for their deliverance. Finally, the Cross of Our Lord has its true disciples and devotees, who seek it, love it, and prefer it to all else, those to whom the Cross is their very life.

The means of seeking and finding it, and of being closely united to it, are the Spiritual Exercises, because—(1) They remove all the obstacles to love of the Cross: these are sin, and all that leads to sin; (2) they help to an intimate knowledge of Our Lord; (3) they excite to love and imitation, from whence comes love of the Cross; (4) they give the fruits of the Cross—consolations.

SAINTS PETER AND PAUL (JUNE 29).

That which makes an apostle is an ardent love of Our Lord Jesus Christ. That love has three principal characters and effects, which respond to the triple question addressed by Our Saviour to St. Peter: "Simon, son of John, lovest thou Me?"

First Character.—To give one's heart to Jesus Christ, without any reserve.

Second Character.—To give to Jesus Christ souls, every soul, the whole world; to offer self in order to gain souls for Him by His grace.

Third Character.—To offer oneself as a perfect holocaust, to endure every species of suffering, every humiliation, every mortification, every kind of martyrdom, so as to render Him greater glory and gain more souls for Him.

We must not stop at theory; we must put all this in practice, at every moment, in even the smallest things, so as to be able to say, with St. Paul: *Gratia Dei in me vacua non fuit*.

AD MAJOREM DEI GLORIAM !

Putting this great maxim into practice means three things:

1. The intention of procuring for God, Our Lord, the greatest possible amount of glory in our actions: A.M.D.G.
2. In all things to perform perfectly God's Will, as expressed by obedience and by our rules.
3. To grant nothing to nature, but in each action to make a complete sacrifice of self. We must understand that, as long as we do not work at complete self-renunciation, we are only losing our time.

SELF-SURRENDER.

"Unless the grain of wheat die, it alone remaineth" (St. John). We find many who pray, many who mortify themselves, many who labour, many who receive the Sacraments, many who perform works of mercy, but few who surrender themselves completely to Our Lord. In the depths of their hearts they esteem, love, and seek themselves, not wishing to cease to belong to themselves. . . . They do not find God in prayer; they do not taste Him in the Sacraments; they do not advance in virtue; they produce very little fruit: *Ipsium solum manet*, without speaking of the interior uneasiness they feel from want of liberty and peace. Every difficulty is caused by our not surrendering ourselves, either in judgment, or will, or heart, or senses. This is the cause of every trouble—*Qui amat animam suam perdat eam*.

On the contrary, everything is to be gained by "losing one's soul," and by complete self-surrender: (1) Glory to God our Lord; (2) progress in prayer, in humility, charity, zeal, and self-perfection; (3) joy and interior liberty; (4) fruit in souls and in one's work, because one becomes God's instrument for good. In surrendering self, one gives everything, but also finds everything in Our Lord: *Si mortuum fuerit*.

How should we surrender ourselves? (1) By willing it resolutely; (2) by asking it sincerely and constantly from God Our Lord; (3) by never granting anything to nature; by never desiring to do our own will; by exact observance of our rule; by prompt obedience; by fulfilling our charge well; by doing all things perfectly; by a spirit of sacrifice; and by constant mortification in all things, as far as possible, by God's grace.

NEEDS OF THE PRESENT DAY.

On all sides we nowadays hear nothing but complaints. We cry out timidly against injustice, and then we become resigned. Degenerate race! We no longer know how to die. We no longer wish to suffer. We no longer dare to work or to *do*. On the contrary, we only seek to live comfortably; we only

desire pleasure; we refuse nothing to self; we impose no privation, no penance. We have no courage. . . . What can we do to heal this effeminate race? We allow discouragement to take possession of us. . . .

And for ourselves, shall we also forget the *agendo contra*, and follow the bent of nature, abandoning ourselves to the force of example and to its contagion? *Absit!* Prayer, action, mortification—that is our part. With regard to others, let us as well as we can obtain from each—(1) that he be personally of irreproachable conduct, and perfectly fulfil every duty; (2) that, with regard to his neighbour, he use all his influence to lead others back to the right path. Finally, let us each and all remember that Jesus is the only Sovereign. We are lost if we go away from Him. We shall be saved only by coming back to Him. . . .

MY RULE AND MY ALL.

On the Occasion of the Encyclical of the Reverend Father Vicar—May 24, 1885—on the Observance of the Rule.—The Reverend Father Vicar has acquired a new title to our gratitude, by calling all to the perfect observance of rule. No new measures, no new ordinances, for the many needs of the present day. It is sufficient to observe what is already written.

1. We must shield our vocation, preserve it, strengthen it. Means: The Rule.

2. On account of the dispersion, there is greater danger for individual religious, for the Province, for the Society. Preservative: The Rule.

3. Perhaps we may see in certain places the starting of abuses. Remedy: The Rule.

4. Our needs are immense nowadays. Evil overflows on all sides, like the torrent which has burst its dykes. Where shall we find men strong enough or courageous enough to resist the storm? Only through the Rule perfectly observed, which can give us such men.

5. We need saints, apostles, and men of learning. What will give us both the one and the other? Our Rules observed. Let us penetrate deeply into this truth, and, with the help of grace, let us become *men of the Rule*. The Rule always, the Rule everywhere, the Rule entire, the Rule with love! . . . Yes, certainly, one can say of the Rule: "All good things have come to me together with it."

"IF THOU DIDST WILL IT!"

Our Lord said one day distinctly to Bartholomew Cartanho: "Bartholomew, if thou didst will it!" Bartholomew understood, entered the Society, and became a perfect religious and a zealous apostle.

1. *If thou didst will it!* That is to say, if thou didst will to act, what victories, what virtues, what perfection, what works for the glory of God!

2. *If thou didst will it!* That is to say, if only thou wouldst allow Me to act . . . thou wouldst then see what I can do, and what I wish to realize in thee and by thee. . . .

3. *If thou didst will it!* That is to say, if thou didst act with Me, and I with thee—if we acted in concert! . . .

AFTER PENTECOST.

Repleti sunt omnes Spiritu Sancto (Acts. ii. 4). All those in the Church who are well disposed receive the Holy Spirit. Usually they feel nothing; nevertheless they ought to believe that they have received Him. The Father and the Son desire to give Him. The Holy Spirit wishes to come. He is at the door of our heart. As soon as we open and make room for Him, He enters and fills our whole being, more promptly than the rays of sunshine penetrate through a window, or the torrents rush through the plain. . . . Here we may apply the words of St. Augustine: *Amicus Dei esse si voluero, ecce nunc fio* (Conf.). Let us start with this principle, that we have received the Holy Spirit, and let us act in consequence. With more certainty than if an angel told us, or if we felt His presence, let us resolve to rely on the Divine Spirit within us, and live by and in Him. Let us surrender ourselves to His guidance, so that He alone may inspire and direct our every thought, our will, our words, and our actions.

Nothing is more dangerous than to imagine that the Holy Spirit has not come because we do not feel His presence. Nothing is more fatal than to succumb to this temptation. One then abandons oneself to sadness and discouragement, and lets nature follow its own way. . . . How many there are who, led astray by this temptation of the demon, have taken a false route, and are either lost or else lead a languishing and merely natural life. The saints, on the contrary, have believed. Let us also believe; let us go forward, let us act! . . .

UNUM NECESSARIUM.

Martha was solicitous about many things. Our Lord told her not to be troubled—that one thing only was necessary.

1. *One thing is necessary.* What? Not the riches or glory of this world, not earthly consolations, not health, not life even. God is this necessary thing, because God is the beginning and the end of all. He is the foundation, the centre, the summit, of all things; He is also the rule of all things. This is the reason that neither man, nor family, nor society, nor any institution, can

do without God. Woe to him who wishes to get on without Him ! He will be lost; he is hastening towards ruin; he is rushing towards annihilation. How I feel the need of God for prayer, for work, for sacrifice, for everything, always and everywhere !

2. *One thing only is necessary*—God ! It is impossible that there could be two or several things necessary, strictly speaking. "No one can serve two masters." God alone is really necessary, because everything else is only accessory; they can be done without. There are beings who imagine that not only is God not necessary, but who make for themselves necessities of everything outside God. What disorder ! What folly ! God alone ! God alone in time and in eternity ! Be ready to lose everything, sacrifice everything, to obtain and to retain God.

3. *One thing only suffices*—that is, God. If we leave all things for God, we find everything in God. He takes the place of everything for us. The Will of God, His good pleasure, satisfies us perfectly. *Ostende nobis Patrem et sufficit nobis* (Joan. xiv. 8).

III.—SUPERNATURAL GIFTS DURING LIFE

It has already been remarked that some persons were surprised not to see extraordinary favours granted to Father Ginhac, or those supernatural gifts which are so commonly bestowed upon the saints. Such people should remember that holiness does not consist in these gifts, and that sanctity has degrees of infinite variety. All the saints have reproduced the Divine Ideal, but each under a different aspect. God alone knew their secret perfection; He allowed it to appear outwardly only in the degree He judged the manifestation useful to our souls. On the other hand, the saints, anxious to hide supernatural favours, only spoke of them when constrained by obedience. Would we now know of the revelations of St. Teresa or St. Brigid if they had not been ordered to write them ? Should we have ever known the seraphic ardour of St. Francis of Assisi or St. Mary Magdalen de Pazzi, if God Himself had not permitted them to appear exteriorly ? One day, in heaven, how many wonders will be revealed to our eyes that here below were hidden !

To reproduce Jesus crucified and to attract souls to follow the Divine King, was the mission of Father Ginhac. His way was the way of Calvary. In this volume several extraordinary favours have been mentioned, supported by the testimony of eyewitnesses, but many more, resting on less reliable authority, might be quoted. Thus, for example, at Vals, it is said, on the day of the inauguration of the statue of Notre Dame de France, Father Ginhac obtained permission to remain at home, so that

all the lay-brothers might assist at the celebration, and that he was rewarded for this act of charity by an apparition of Our Lady. At Paray he restored a newly-born infant to life, and, thanks to this miracle, the child was baptized. Whilst he was praying beside a coffin near Mourvilles, the priest, who had sent for him, saw him raised above the ground. A pious person at Puy had also seen him raised in ecstasy in the Church of Vals. The following facts, less remarkable than those already mentioned, are yet worthy of being recorded:

1. "In the month of February, 1871," writes a lady from Castres, "my four-year-old daughter, Marie, had just contracted the illness which was to carry her off so rapidly. We were not then uneasy about her, but she was already suffering very much. When Father Gin hac, with his usual kindness, called to inquire for the little invalid, I brought him to see her, in order that she might get his blessing. The child seemed to get new life, and welcomed the Father with every mark of joy. Touched by the scene, I said to him sadly, as he was leaving, 'Will she not get better?'; but he only smiled.

"When I came back to my little Marie, I asked her why she had been so very amiable with a priest whom she scarcely knew. 'Oh, mamma,' she answered, with a heavenly smile, 'he is so beautiful!' That made me still more convinced that the good God asked me for my little daughter, and that she had seen the holy religious as the angels saw him.

"My son's confidence in the prayers of the holy priest was very great. In 1878 I went to him to recommend to his prayers my eldest boy's first examination. 'He will succeed,' he said to me with confidence. Now, my son was quite discouraged, as the very best pupil at St. Mary's School had failed; but he passed successfully. We remarked that every time a letter promising prayers came from the Father, before an examination, success was sure to follow."

2. "Just as I was about to leave Castres, in the month of August, 1875," writes a Jesuit Father, "although I had already said good-bye to the Father Instructor, I felt irresistibly urged to see him once again. I went to him, and said: 'Father, I think that there is still something that you wish to say to me.' He remained recollected, closed his eyes, and, after a moment of silence, answered: 'Yes!' He then told me of two things, which greatly surprised me, and he ended with words full of consolation and encouragement. Both these things have come to pass, contrary to what I expected." This Father, shortly after his Tertianship, left the Society and became a Trappist, but returned after five years; so one can guess what the two events were for which Father Gin hac had prepared him: "Have confidence; all will end well."

All did indeed end well. Some years after he had again

found the grace of his vocation, he had the happiness of dying on the Zambesi Mission, to which he had consecrated his life.

3. "In the beginning of January, 1872," writes Mlle. N., "when we were living at Castelnaudary, my mother fell seriously ill, and after a few days was apparently at the last extremity. Father Ginhac, who was a friend of the family, and venerated by all as a saint, came to see her. My mother's mind had remained quite clear, although she was then unable to speak. When alone with the Father, she made him understand, by signs, that she had made the sacrifice of her life, and was preparing for death. Father Ginhac raised his eyes to a large crucifix, and said in a low voice, slowly, but very distinctly, as if speaking to himself: 'No, no, she will not die.' Very much astonished at these words, my mother, who felt that she really was dying, said to herself: 'How is it that a saint like Father Ginhac, seeing me as I am, can try to deceive me, instead of helping me to appear before God?' Contrary to all expectation, my mother recovered from this illness.

"A second time, several years later, my mother fell seriously ill. The holy religious came to see her. 'Well, Father,' she said to him, 'this time I really must prepare to die—is not that so?' The holy man gently replied: 'No, no; think of living.' Again he spoke truly, and my mother recovered once again.

"From that time onwards our confidence in him was boundless. Whenever my mother met with any serious worry, she went at once to the holy religious, hoping to learn through him what she could not herself foresee. Thus, when her own mother fell ill at Castelnaudary, she hastened to recommend her to the prayers of Father Ginhac, telling him that she meant to visit her, and adding that very probably it would be her last visit. 'No,' replied the Father, 'do not pay a good-bye visit.' And, as a matter of fact, she had the consolation of seeing her again several times.

"Some time after this, the illness became more serious, and we were again warned. As it was winter, my mother was absolutely unable to travel, on account of her delicate health. Full of sorrow, she again had recourse to Father Ginhac. This time he turned towards her, and, although she had told him of the impossibility of her travelling, said several times: 'So you are not going?' From that moment my mother expected bad news, and, in effect, my grandmother died shortly afterwards.

"Later on my mother, in her turn, became very ill. We at once told Father Ginhac, who hastened to come. We surrounded him, plying him with questions, anxious to hear his reply, yet trembling at the same time. He said to us in a serious voice: 'We must submit to the Will of God.' The sentence was pronounced, and we made ready for the sacrifice. Two days later my mother went to a better world."

4. The mother of a family, very uneasy about the eternal salvation of one of her sons, received this consoling reply from Father Ginhac: "Do not fear; he will return to God!" He did return to God, with a sincerity and generosity which have given the happy mother more consolation than the wanderings of the prodigal had caused her sorrow.

5. "I can affirm," writes a Visitation nun of Périgueux, "that Father Ginhac worked many miracles at Paray-le-Monial. He gave back sight to a blind person, for a few minutes—long enough to read and sign a certain document—by placing on his eyes a relic of your holy Founder. In 1893 an afflicted family begged his prayers to obtain peace in a young household. The husband and wife were on the eve of separation, and, in fact, the solicitor had in hand the papers necessary to begin the process. I wrote at once to the Reverend Father, begging him to make two novenas with us. As soon as his prayers were joined to ours, the young wife went back to her husband, and the person who caused the disturbance was sent away."

6. On November 13, Feast of St. Stanislaus, shortly before his death, Father Ginhac heard the confessions of two sick persons in their private chapel. What was their surprise, on approaching him, to perceive a strong perfume of roses! Fearing an illusion, they did not speak of this until they had ascertained that nothing in the chapel could have caused that delightful perfume, which convinced them that it did not come from natural causes.

7. "One day," relates a Tertian of Paray-le-Monial, "the Father Instructor, after giving me absolution, accentuated, as was his custom, the *Vade in pace*. He had scarcely pronounced these words when I felt in my heart, as it were, a burning coal. The physical impression of this flame lasted for two days. I wrote about it to the venerated Father. His only reply was to say, at my next confession, *Vade in pace* in so low a tone that I could scarcely hear it, although I should not have been at all sorry to have once more felt its effects."

IV.—FAVOURS OBTAINED AFTER DEATH

Many of the favours granted through the intercession of Father Ginhac have been mentioned in Chapter XV. This appendix will complete the list.

I. FAVOURS OBTAINED SOON AFTER DEATH.

1. "We heard of the death of Father Ginhac," writes the Mother Prioress of the Carmelite monastery of Tulle, "on January 12—that is to say, two days after this holy religious had departed for

heaven. At this time one of our lay-sisters, aged about thirty-five, had been ill for eight years, and we advised her to make a novena to this good Father. The Sister suffered from her stomach; she could only take, and that with difficulty, milk and freshly boiled eggs. Any other food caused her great suffering.

"On January 14 the Mother Prioress proposed to her to ask Father Ginhac to cure her, which she willingly agreed to do. It was then arranged that on each day of the novena, which was to begin for this intention, she would recite certain prayers, and drink a little water in which was dipped a piece of the stuff which had been used to cover the breviary of the Servant of God. Also that at meals she would be served with the same food as the other Sisters, as well as with her own régime as a patient. On the third day of the novena, when questioned by the Mother Prioress as to the effects of the new treatment, the Sister answered: 'Mother, I am suffering less, although I each day take a little of what is served to the community; yet I am still far from being cured.' 'This improvement,' said the Mother Prioress, 'shows that Father Ginhac interests himself in us; and if he acts slowly, it is doubtless because our faith and our confidence are not great enough. Will you from to-day, Sister, take what is given to the rest of the community, without any difference?' 'Yes, Mother,' was the answer.

"At the first meal which followed, haricots and cod were served, both of which the Sister could not endure even in small quantities, as they had always caused her great suffering. However, she took a fairly large portion. When, after two or three hours, the Mother Prioress went to see what effect this dinner had produced, the Sister said to her: 'Not only has it not caused suffering, Mother, but it has actually done me good.' From that day she improved, and her illness did not reappear. Before this she could not wait for the conventual Mass, in order to receive Holy Communion, and now not only does she fast on the days commanded by the Church, but also on all fasts of rule, and that rigorously. Lent came shortly after her cure, and she observed it, as well as every Lent since, without any dispensation.

2. "About two months after the cure of this religious, she heard that her sister, aged about thirty, and mother of several young children, had been very ill with inflammation of the lungs, and that in consequence of this illness large wounds had formed on her arms and hands. She could do nothing, not even hold a needle. No relief could be given her, and the doctors declared that they did not know what to do. At night the poor invalid could find a little relief only by plunging her hands in cold water. As soon as her sister had heard this sad news, she at once told her of her own cure, and asked her to join in a novena to Father Ginhac. It was begun immediately, and fervent prayers were offered, both in her family and in our community, that God

would spare this mother, who was so necessary to her husband and children. On the third day the patient felt a marked improvement, and on the last day she went to Holy Communion with her whole family. She was completely cured, and since then the symptoms have not reappeared. Every year she never fails, on the anniversary of her cure, to make a novena of thanksgiving.

"Asked to make a statement of this case, the doctor who attended the patient wrote:

" ' I, the undersigned Louis Vailhe, doctor of medicine of the Faculty of Paris, living at Curemonte, attest that about ten years ago I attended Anna Tronche, *née* Barrière, living at Chassaing, Commune of Siouiac, Canton of Beaulieu (Corrèze), for dry eczema on the hands. The illness continued its course with its usual tenacity, but suddenly it disappeared without my having recourse to any new treatment, and that in the space of a few days. In faith of which I have given this attestation, which is sincere and truthful.

" ' DR. VAILHE.

" ' CUREMONTE, *February 2, 1905.* ' "

3. Her husband, Anthony Tronche, was attacked, in his turn, by violent pain in his foot, followed by a great swelling, which soon made work impossible. He decided on driving to see the doctor, although this caused him great suffering. After the consultation, he wrote to his sister-in-law: "Alas, how unfortunate we are! The doctor said that my cure will be a slow one, and that I must rest with the leg always extended."

As soon as this news was received, a novena to Father Ginhac was begun. Shortly after the patient wrote: "Thanks be to God, our novena has obtained for me great relief! On the sixth day the pain became less; the swelling has almost disappeared, and I am beginning to work. How we should thank God and this good Father, who has interceded for us—above all, when we remember what the doctor said!"

A second novena was begun. No more remedies were tried. The patient took only a little water in which had been steeped a piece of the cover of the breviary. At the end of the novena he wrote: "I am working from morning until night, as I used to do, without feeling fatigued. However, my foot is still a little stiff, but I feel that this stiffness is disappearing day by day. Oh, Sister, what gratitude do we not owe to God and to this good Father, when I think that I was condemned to lie up for such a long time, and yet I have been able to begin work without a single day's rest!"

Prayers were continued until a perfect cure was obtained.

Since then this man has not had any return of the illness. His family daily invoke Father Ginhac, whom they look upon, after God, as their saviour.

4. A religious of Castres writes:

"I, the undersigned, certify that for fourteen years my right ear was deaf, and that I recovered my hearing on praying to my holy director, Father Ginhac. Last year—1895—during the holidays, I consulted Dr. L., a specialist of Toulouse, who stated that I was quite deaf in that ear, and that he could do nothing for me, as I had let things go too far.

"In the month of March following 1895, when praying to the venerated Father Ginhac for another person, I said to him: 'Father, you could very easily cure me if you wished it.' It was after this that I found that I could hear, not quite as well as with the other ear, but still very distinctly. I went to see Dr. L. again. He remembered quite well what he had said the year before, and he added: 'Your prayers have been heard; you are cured.' He did not wish to give a certificate, saying that it would make people talk; but I had a witness at this last consultation, Sister Mary Angela, who certifies with me what the doctor said.

"SISTER TERESA OF JESUS.

"SISTER MARY ANGELA."

II. FAVOURS OBTAINED DURING THE YEARS 1901-1904.

The publication in 1900 of the *Life of the Servant of God* gave a new impulse to the confidence of the faithful. Relics, pictures, prayers composed for use during a novena, were demanded by thousands. God responded to this fervour by new favours, related for the most part in Chapter XV. Some additional cures are here recorded:

1. Convent of the Visitation of Périgueux, June 9, 1902:

"Sister Teresa de Chantal was very ill with congestion of the lungs, complicated with pleurisy. Blisters were ineffectual, and the doctor was very anxious. It was proposed to her to begin a novena to Father Ginhac, and each day to drink a little of the water in which was steeped a piece of his clothing, and to wear a relic on the congested side. After the novena, made with great confidence, the congestion disappeared, and, in spite of the contrary opinion of the doctors, convalescence was very short. Our Sister soon took up once more her piano lessons in the boarding-school, and was able to accompany the sacred singing on the harmonium. This favour is all the greater as her health

had always been delicate, and one of her brothers had died of disease of the chest. In gratitude for her cure, she always carries the little relic about with her."

2. A lady from the neighbourhood of Mazamet (Tarn) wrote, on March 25, 1903: "My little daughter, aged eleven years, suffered for six or seven months from an affection of the right ear. I nursed her as best I could, according to the directions of the doctor, hoping that the thing would not be serious. But the evil increased, until one day the tympanum of the ear fell, which caused me great uneasiness. The doctor did not know what to do; he said that I should send the child to Toulouse, to be treated by a specialist.

"'The child's condition is, then, very serious,' I said to myself, 'and I cannot go to Toulouse. What am I to do?' One day I met a friend, who said to me: 'Do not despair; God is greater than the doctors of Toulouse. Look at me: I was cured by a few flowers from the tomb of Father Paul Ginhac, who died at Castres, not very long ago, in the odour of sanctity.' She added that I ought to make a novena to obtain, through the intercession of the venerated deceased, the cure of my daughter. I followed her advice; I prayed, I put some of the flowers on the little patient, who prayed with me, and we were heard. On January 26, when I came home after having received Holy Communion, the child said to me: 'Mother, I need nothing more; I am cured.' My little daughter and I went on a pilgrimage to the grave of the holy Father Paul, to thank God for the grace granted through his intercession." Mme. B. mentions several other favours which she attributes to her heavenly protector, amongst them the conversion of her husband.

3. Towards the end of July, 1903, a religious of the Daughters of Mary was attacked by pneumonia, and given up by the doctor, who had discovered a large cavity in one lung. She was advised to make a novena to Father Ginhac, and that very day she began to recite three *Paters*, *Aves*, and *Glorias*, with the invocation of the venerated Father. The following day the cough had diminished, and the improvement continued, so that in September she could follow the exercises of the annual retreat, and take up again her usual class work and singing lessons, which she continued during the whole year without interruption.

4. A person was suffering for some months from an incessant oppression, which medical science seemed powerless to relieve; she could take no food without feeling nervous spasms and a painful sensation of suffocation. The two doctors who attended her did not know what to make of the case, and despaired of curing her. Her sister thought of having recourse to Father Ginhac, and, unknown to the patient, she attached a little piece of his soutane to her scapular. Immediately the pain increased

for a few minutes, and then as suddenly disappeared, and never returned.

5. A lady living near Castres suffered from an internal tumour. The doctor declared that an operation was urgent and indispensable. On the eve of her departure for Toulouse, where she was to undergo the operation, she placed a relic of Father Ginhac over the spot where the disease existed. From that moment the size of the tumour began to diminish, so that the operation, which had been judged absolutely necessary, did not take place. However, the disease did not altogether disappear. From time to time the tumour reappears, but on the application of the relic it diminishes, and the lady, although not entirely cured, is able to go about her ordinary occupations.

6. From the Convent of Notre Dame, St. Geniez d'Olt, Aveyron: "As the result of a serious wound which J. A. had inflicted on himself with a hatchet, a large growth appeared on his knee. The doctor did not hope for a complete cure. A relic of Father Ginhac, from whom the young man asked his cure with lively faith, was applied to the affected limb. Little by little the swelling disappeared, after some weeks, contrary to the expectations of the doctor, and without using any other remedy. The young man and his family attribute this unhopèd-for cure to the intercession of the holy Jesuit."

7. A novice of the same Convent of Notre Dame suffered for more than three months from an ingrowing nail, and the doctor advised an operation. The patient had recourse to Father Ginhac for her cure. During nine days her Sisters in religion united with her in reciting the prayers of the novena. A decided improvement was felt from the very first day; a little matter which flowed constantly from the nail ceased almost suddenly. The cure was so perfect that since then the novice has never suffered for a single instant from her nail.

8. "On November 3 I was called to a patient who was causing great uneasiness; no appetite, no sleep, constant fever, etc. In short, the doctor did not know quite what to think of the case. I thought of proposing a novena to Father Ginhac. At once there was an improvement, and the night that followed was a calm one. Since then the cure became every day more apparent. This person suffered from appendicitis, but the disease disappeared without need of an operation. Without calling it a miracle, it is certain that the venerated Father Ginhac showed in this his goodness and his power with God.

"CH. LE M., S.J.

"GIMPER, November, 1904."

9. Mme. S. wrote on April 8, 1904, that she had been helped by Father Ginhac in a very critical circumstance. She had to undergo an operation for the removal of two cysts. Before

taking the anæsthetic for the operation, which lasted two hours, she put on a relic of the Servant of God. Her confidence was not deceived. When she awoke she felt scarcely any pain, and less fever. After five days she was allowed to take ordinary nourishment, and in a short time she could get up and walk.

10. A novice of a community of Limoges had two tumours in the chest, one of recent growth, and the other of two years' standing. This latter caused her intense pain, but she did not wish to consult the doctor. "We tried," writes the Mistress of Novices, "tincture of iodine and other remedies, but in vain. After a novena to Father Ginhac, both tumours disappeared."

11. "In the month of March of last year," writes a religious of the same community, "I noticed two large glands on the right side of my chest. I felt a keen pain, especially when I raised my arms. I began a novena to Father Ginhac, but there was no improvement. I made a second. The first gland disappeared; then the other went insensibly. Since then I have felt no pain, and the glands have not reappeared (May, 1904)."

12. "One of my friends, who suffered intolerable internal pain, was immediately cured upon drinking a little water in which a relic of Father Ginhac had been steeped, and what greatly impressed her was the fact that she noticed a delicious taste in her mouth for some hours. This happened about a fortnight or three weeks ago. The pain has not returned.

"T. DE LA B.

"MONTLUÇON, *June*, 1904."

13. At Bordeaux a religious of the Presentation of Toulouse was attacked by a serious illness (appendicitis), which kept her in bed for several months. The doctors declared that her case was hopeless. She received the Last Sacraments, and expected death at any moment. In the meantime a religious of Marie-Réparatrice, passing through Bordeaux, spoke to her of Father Ginhac. "Pray to him," she said; "he is a saint, and he will cure you." The invalid took the relic which was offered to her, kissed it respectfully, and promised to venerate it every day.

From that day a decided improvement took place; it increased during the novena, and after a short time the Sister was completely restored to health, and could take up once more her duties in the house. When the doctors who had attended her saw her going about once more, they declared that they could not explain her cure (September 12, 1904).

14. On September 18, 1904, a young religious of the Society of Jesus wrote from Croatia that, having read Father Ginhac's Life, he felt drawn to invoke him. As he suffered from violent headaches, which prevented him from working, he begged the Servant of God to obtain for him the grace of completing his

studies. His confidence was not deceived. During the seven months which have elapsed since he made the novena, he has scarcely suffered from headache, and he has been able to continue his studies without difficulty.

15. From the Carmelite convent of Périgueux, October 24, 1904: "Our baker had a very bad cough, and the doctor's prescriptions had no effect. He lived in the house of a man who was tubercular, from whom he had evidently contracted the same malady. In addition he suffered much from his stomach. One of the Sisters gave him a little water in which a relic of Father Ginhac had been dipped, advising him to drink it and make a novena. After some days he felt better, and at the end of the novena declared he was completely cured.

"The venerated Father has also obtained the conversion of our old dairymaid, who for a long time had not practised her religious duties, and who, though near death, obstinately refused to see a priest. I felt inspired to make her wear a portion of Father Paul's relic, while praying him to hear us. At once the dying woman asked to receive the Sacraments, and shortly afterwards gave up her soul in the best of dispositions.

"Our beloved saint also blessed a young man who had been unable to undertake any work for two years. After a novena, during which the poor invalid had taken some of the water in which a relic had been placed, he was once more able to work. May these favours increase confidence in the saint! While praying to him, one feels in a supernatural atmosphere. He helps us powerfully to love Our Lord. He is like an angel guarding us."

16. The Superioress of the Hospital of Châtelet (Belgium), Sister Henrietta, had fractured her arm by a fall. In order to cure her, recourse was had to every kind of cure, and painful operations were performed. But after several weeks of cruel suffering she found herself in the same state, incapable of work, or even of dressing alone. A prey to great sufferings, she passed her nights without sleep. The doctors declared that paralysis had set in, *without any hope of cure*. A religious of another community, having come to visit her, spoke of Father Ginhac, and, being struck with compassion seeing her suffering, she proposed to begin a novena, which would end on the anniversary of the death of the Servant of God. On the fifth day, when touching a relic of the saint, she felt that she could move her arm, a thing she had not been able to do for more than a month. The prayers were renewed with more confidence; the improvement continued day by day, and after some time she was completely cured. She writes: "Seeing the great experience I have had (having spent twenty years in a hospital), I well know that, without a miracle, at sixty years of age, I should have remained a cripple, and now my arm is quite well."

17. "On August 5, 1904, my child, Victor C., was seized with violent pains and vomiting, soon followed by profuse internal hæmorrhage. . . . He fell into a comatose condition, suffering cruelly, and his cries were heartrending. The doctors said it was the beginning of meningitis, with peritonitis. Ice was placed on his head and body, but he became continually worse, and they declared that there *was no hope whatever* of saving him. My brother, Abbé Lucien Crouzil, Professor of the Catholic Institute of Toulouse, advised us to have recourse to Father Gin hac. The Sisters of Notre Dame procured a relic of the venerated religious, and we immediately began a novena. Five days afterwards, on Friday morning, some friends who had come to watch near the child during the night, so that we could get a little rest, called us at four o'clock, saying that if we wished to see him once more alive we should make haste.

"In a few minutes the whole family were gathered round the cradle of the child. We fell on our knees and implored Father Gin hac to intercede for him. We were still on our knees, when a visible improvement took place. Next day the two doctors came, as usual, towards nine o'clock, but refused to believe in a cure; they said that this apparent improvement was not a good sign. We continued to pray with confidence, and when one of them returned in the evening the child was much better. Next day, Saturday, both doctors came, and before entering asked if he were not dead. They were told that he was cured. They saw this so clearly that they said their presence was henceforth useless. On Sunday our little child came with us to the convent of the religious of Notre Dame to thank the Blessed Virgin, who, through the intercession of Father Gin hac, had just granted us such a great favour."

18. Bergerac, Convent of the Saviour: spiritual and temporal favours. Castres: protection against fire. Toulouse: success of a serious operation; protection obtained. Marlotte: sprain quickly cured. Amiens, Monastery of St. Clare: several spiritual favours. Algiers: a cure. Mustapha: deafness lessened. Limoges: tumours cured. Belfort: a person in great trouble obtains the help asked for. Antwerp: thanksgiving for a favour. Albi: success in examinations. Aire: several graces obtained after three novenas. St. Gervais d'Auvergne: marked improvement. La Marne: same favour. St. Victor, Gard: phlebitis diminished. At St. Julien, Drôme, and at Laval: marked improvement obtained through the application of the relic.

III. EXTRACTS FROM LETTERS RECEIVED IN 1905.

1. *Nîmes, January 6, 1905.*—"In the beginning of June I went to bed, and was ill for three months with pneumonia and pleurisy, being almost given up by the doctors. A friend sent

me a portion of the clothing of Father Ginhac, who died Superior of the Jesuits at Castres. The religious who nursed me did not wish to apply it at once, not knowing its efficacy. Inspired by God, I asked to have the relic placed on me. That very instant I felt relief, and I improved daily until I was completely cured. I am very grateful to Father Ginhac, as, being a Protestant, his kindness towards me is all the greater. I have the honour to remain, Yours, J. A."

2. *Jenquières, Gard.*—Mme. J. B. felt intense pain in her knees. She was unable to work, and passed her nights without sleep. From the first day of the novena to Father Ginhac, she felt greatly relieved. At the end she was completely cured.

3. *Castres.*—A religious suffered habitually from violent headaches and trembling in her hands. Nevertheless she accepted the task of transcribing the deposition of the witnesses in the Cause of the Servant of God, a long and difficult work. From the time she applied herself to this, she had neither pain nor trembling in her hands.

A person suffered from intense internal pain, which, in the opinion of the doctor, necessitated an operation. She invoked Father Ginhac, and the pain lessened.

4. *Bordeaux.*—Cure of a child who was dying from a malady of the stomach. On the anniversary of Father Ginhac's death, a Sister in the same city was instantaneously cured of a serious form of the same malady.

5. *Clavas (Haute-Loire).*—A person suffered for a long time from her stomach, and could retain no food. At the end of a novena she felt relieved, and was entirely cured on the day she received the relic of the Servant of God.

6. *Nort-hiouse (Loire-Inférieure).*—Success of an operation, and conversion of a sick person.

7. *Marseilles.*—A paralytic suddenly cured on December 8, after a novena addressed to Our Lady of Lourdes, through the intercession of Father Ginhac.

8. *Budapest (Hungary).*—Mariska, a governess, was ill of inflammation of the lungs. Disgust for food, almost continual fever, spitting of blood, tuberculosis. She was cured after a novena to Father Ginhac. The doctor allowed her to continue her duties, which, on account of her illness, she had been obliged to interrupt.

9. *Paris.*—Mme. M. felt great pain in the knee, and nothing could give relief. She obtained her cure after a novena to Father Ginhac.

10. *Leuze, Belgium.*—In several painful and difficult circumstances, Mme. D. had recourse to the venerated Father. Each time she was heard.

11. *Namur.*—Cure of congestion of the lungs.

12. *Marche (Luxemburg)*.—Assistance from Father Ginhac in several important temporal matters.

13. *Izel (Luxemburg)*.—A ploughman, in consequence of an emphysema, had to abandon his work. After a novena, made at the suggestion of his brother-in-law at Rheims, he got back his strength, and was able to continue his labour.

14. *St. Jean d'Angély*.—A young girl, in consequence of serious reverses of fortune, was obliged to work for her livelihood, and had gone up for four years for the Teacher's Diploma, but without success. In despair, she was reduced to accept a position which would ruin her health. After a novena made by her Benedictine aunt to Father Ginhac, she was appointed Professor in a higher school, and soon afterwards got her diploma. This unhopèd-for favour is attributed to the Servant of God.

15. A child of Mary, in gratitude for a favour obtained, sends fifty francs towards the expenses of the canonization of Father Ginhac.

16. *Ville-Norme, St. Cast (Côtes du Nord)*.—M. M. Q. writes: "About fifteen months ago I was dying, and had received the Last Sacraments. Those around me expected my death every moment. As soon as I received a relic of Father Ginhac I recovered my health. Since then I walk two kilometres every Sunday to Mass, a thing I never hoped to be able to do after so much suffering."

17. *Coatalio Fouessant (Finistère)*.—A birth, about which there was much anxiety, took place with safety to mother and child.

18. *Maestricht (Holland)*.—The mother of a Jesuit had an attack of apoplexy; there was danger of death and of blindness. A novena was begun. On the third day an improvement and return to health. The writer adds: "All the Dutch Fathers who read his *Life* have great confidence in Father Ginhac."

19. The last mail from Tananarivo confirms the cure of Father Condannes—declared a consumptive, and only given a short life by three doctors—after a novena to Father Ginhac (January, 1906).

20. Other letters, dictated by confidence and gratitude, have also been received from Pau; from Salles-sur-l'Hers; from Montigny-le-Franc (Aisne); from Izanthe-Campenne; from Vauchelles (Somme); from Laval (Nazareth School); from Chambord, par St. Dyé-sur-Loire; from Maubert-Fontaine (Ardennes); from Tarn-et-Garonne; from Limoges; from Albi; from Savoy; from Chartres; from Saône-et-Loire; from Nancy; from Nantes-sur-Seine; from Florennes; from Morte-ham (Belgium); from Puy; from Granville; from Le Mans; from Woonsoke (United States); from Cork (Ireland).

21. Letters of thanksgiving from Mézières, from Charleville, from Bésines. Near Castres a friend of Father Paul received, through his intercession, sudden relief in a serious illness. At

Hochfelden (Alsace) a woman had to undergo a serious operation. In consequence of a wound the finger had been amputated, and blood-poison set in. The arm was also to be cut off. On the advice of Mlle. Josephina W., she had recourse to Father Ginhac, and after two novenas, made in honour of the Servant of God, she was completely cured (March 16, 1906).

If in taking each cure separately we do not find one which constitutes a miracle such as the Church requires for the canonization of her saints, taken together we can form this conclusion: From God alone can come the current of confidence which draws souls towards Father Ginhac, and to Him alone must be attributed favours obtained contrary to every human hope. This conclusion will be still more evident if we consider three things: (1) This tribute of confidence is rendered to Father Paul Ginhac in different places, in far-off countries, and by persons who have never known him. (2) The number of favours received, already so considerable, would be still more so if all those whose prayers have been heard had spoken of them. (3) Finally, there has been question, almost exclusively, of temporal favours. How many and how numerous are the spiritual ones, those only know who have read the *Life* of the Servant of God, or who have discovered to him the wounds of their souls.

To mention one instance: A short time ago a gentleman met one of his old Professors, who was delighted to find that his former pupil was such an excellent man, devoted to works of charity, and asked him who had made him what he was. "Father Ginhac," he replied. "I was told to read his *Life*, and it so affected me that I am now a daily communicant. . . . In gratitude I am distributing his biography."

The Superioress of a community in Egypt, acknowledging a copy of the *Life*, says that it has brought a renewal of fervour to her community.

"No life of a saint," writes a religious of the Visitation in Alsace-Lorraine, "has drawn me so near to God. I have vowed to this holy Father a confidence without bounds, since I received a certain favour, which I consider one of the greatest of my life."

PRAYER FOR A NOVENA.

O venerated Father Paul, you who so loved the Divine King, Jesus Christ, Our Lord, and to please Him were ever faithful to the practice of renunciation, mortification and humility, fervent in prayer, generous in the exercise of charity and apostolic zeal; you who were so dead to self that those words of St. Paul, "I live, now not I, but Christ liveth in me," were fully realized in you: We implore of you, by that love with which you burned for Christ Our Lord, to obtain for us the favour we now ask . . . ; obtain for us, above all, the grace to live and die as you did, faithful to the standard of Jesus Christ and His Blessed Mother, the Immaculate Virgin. Amen.

Most pure Virgin, you whom Paul Ginhac honoured with a tender piety and whom he invoked with such filial confidence, you whose glorious privileges he exalted: Obtain for us, through his merits, the grace we desire; grant, above all, that, by showing, as he did, our love for you, we may also, like him, love and imitate Jesus, Our Divine King. Amen.

Lord Jesus, Who gave to Thy faithful servant, Paul Ginhac, the grace of knowing the love of Thy Divine Heart and of being all on fire with its flames: Grant us, through his merits and intercession, the favour we now ask . . . ; grant also that we may feel, as he did, the fire of Divine charity, and that we may desire to live only to procure the greater glory of God and the salvation of souls. Amen.

Pater, Ave, Gloria.

Small pictures with prayers for a novena, and relics of the Servant of God may be had on application to the Rev. W. Doyle, S. J., Rathfarnham Castle, Dublin.

JUST PUBLISHED.

LETTRES DE DIRECTION DU P. PAUL GINHAC.
 Edited by FATHER A. CALVET, S. J. Price 5 francs.
 (Messrs. Washbourne, London.)

Printed in England.

